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THE KING OF KINGS

BY

E. V. ZOLLARS, A. M., LL. D.

PRESIDENT OF OKLAHOMA
CHRISTIAN UNIVERSITY

Author of
"Bible Geography," "The Great Salvation,"
"Hebrew Prophecy," "The Word of
Truth," "The Commission
Executed," etc.

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Dedication

To Claudia Zollars Page, my beloved granddaughter,
who by her presence has brought so much joy
and brightness into our home, this volume
is affectionately dedicated, with the
earnest hope and prayer that she
may ever be a loyal subject
and devoted follower of
"The King of
Kings."

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PREFACE

IT is the purpose of this volume to set forth lines of argument for the divinity of our Lord. The task that I have tried to perform is one from which I shrank in the beginning, but the work grew upon me as I advanced, and I have found no little satisfaction in formulating the arguments herein presented. The growing importance of the subject has impelled me forward; not that the subject has not been discussed by others. On the contrary, there are many able, learned works that have been written, more meritorious than this little volume, as I am fully aware. Then you may ask, why have you undertaken such a task? I answer, because I feel that possibly if I do not present new arguments I may bring forward old ones in a somewhat new dress, and cause some to re-examine the foundations of their faith. I trust that I have marshaled old facts, if not in a new, at any rate in a forceful way. At least, I present arguments, if old in substance, yet in a way that strikes my own mind with force, and perchance other minds may be similarly impressed.

In my work in the training of young men for the ministry I am more and more convinced as the years go by of the vital, fundamental need of a deep, abiding, unalterable faith in the divinity of our Lord, in him who would be a minister of the Word. Any weakness at this point is fatal. Would I could per-

suade every preacher, who does not believe profoundly in the divinity of Christ, in the ordinary and commonly accepted meaning of that phrase, to leave the pulpit at once, for the cause of Christ would be stronger without him. Or, better still, would that I could lead all vacillating ones, who are hesitating and doubting respecting this vital doctrine, into a large, strong, abiding faith in the divinity, yea, deity of Him who came to reveal the Father unto us. Here is the heart of the whole matter. Whatever else may be surrendered, this can never be. The idea that the future church must be broad enough to make room for those who do not accept the divinity of Christ is as pernicious as it is false, and those who advocate it show themselves void of an understanding of the real nature of the religion of the Master. I would not be uncharitable, but it is not charity to consent that the corner-stone of the church of Christ shall be removed. I would not be narrow, but it is not breadth to make Christ a mere man, no matter how much of greatness may be ascribed to him. The narrowness is chargeable against those who deny His divinity. If in producing this book I add nothing to the strength of the argument, either in matter or form, at least I shall ease my own conscience in that I have declared the undying conviction of my soul concerning a matter which I deem to be vital. Furthermore, I have formulated the arguments in the way best suited to my own work in the classroom. He teaches best who puts his own individuality into his work, and I hope this little volume may in some degree reflect my own mental peculiarities. I had almost said idiosyncrasies, otherwise it would have no power.

Source of the Material.

I wish to speak of the sources of my own inspiration, and of the thoughts which I have penned. The origin of many of these thoughts I do not now recall. The arguments have been lodged in my mind little by little during all the years of my school life. Some have come from great sermons, preached by some of the giants of the pulpit. To separate these arguments out and assign each to its proper source is now impossible. Most of my authorities I have noted by appropriate reference in the proper place. I will enumerate a few works here that I have not hesitated to lay under tribute whenever they offered material suited to my purpose:

Parker's "People's Bible," especially volumes on Matthew, I have found very stimulating and helpful, and not a few thoughts from this source have found their way into some of the chapters. "Gesta Christi," by Charles Loring Brace, has furnished valuable material used in two or three chapters. "The Divine Origin of Christianity," by Storrs, has also been laid under tribute in certain places. "The Witness of History to Christ," by Farrar, has furnished facts and suggestions used in at least one chapter. "The Man of Galilee," by Haygood, has contributed helpful thoughts used in several places.

Some of the tracts in "The Infidel Library," by Hastings, have furnished pertinent and important facts. "The Prophecies of Jesus," by Matterson, and "The Prophecy of Daniel," by Uriah Smith, both of the Sabbatarian school, were helpful in fixing dates and specifications in the chapter on Daniel's prophecy. "Daniel in the Critics' Den," by Sir Robert Anderson,

also assisted me in that chapter, by furnishing corroborative proof in a general way. "Pusey on Daniel," I also found useful. Everest's "Divine Demonstration" was of assistance in preparing certain chapters. "Evidences of Christianity," McIlvaine, I found useful in discussing miracles. "Christianity Triumphant," Newmon, furnished forceful statistics. "Briggs' Messianic Prophecy" was especially helpful in preparing Chapter I. "Miracles of Our Lord," Trench, contributed to the chapter on miracles, as viewed from different standpoints. "The New Era," Strong, lent helpful thoughts and suggestions used in several chapters. "The Human Race and Other Sermons," Robertson, contributed to one or more chapters. "Problems of Religious Progress," Dorchester, I found useful in discussing the effects of Christianity.

Most of these have been cited specifically, and there may be other works that have received no mention through failure of memory. If familiar thought or phraseology is found not properly credited, the omission is not intentional. I have no desire to claim anything for myself to which I am not entitled. I only trust the book may receive a careful reading by those into whose hands it falls, and that the arguments may be given the weight that they deserve. If I shall have assisted in removing doubts from any honest mind, or shall have strengthened the faith of some, my most ardent wish will have been gratified. The book is sent forth on whatever mission God has in store for it, and may his blessing attend it.

THE KING OF KINGS

CHAPTER I.

Predictive Prophecy Defended.*

For ages a fierce conflict has been raging over the predictive prophecies of the Old and New Testaments. Numerous have been the attempts on the part of the foes of our holy Bible to overthrow its prophecies. This has been one of the chief points of attack. Here some of the most stubborn battles have been fought, nor has the war ceased even unto the present time.

This conflict has peculiar significance. If the prophecies of the Old and New Testament remain unshaken, the battle for Christianity is won. To overthrow Christianity these prophecies must be discredited. Realizing this, the foes of Christianity have massed their batteries and brought them to bear on this point. Every possible means, both fair and foul, has been used for the capture of this stronghold of Christian faith. It is greatly to be regretted that the Christian ministry of the present day make such small use of the prophetic argument. Is it because they shrink from the battle with rationalism and agnos-

* In preparing this chapter I found "Messianic Prophecy," by Briggs, very helpful.

ticism? Are they unaware of the strength and potency of the argument they are so sadly neglecting? Such was not the custom of the primitive preachers of the cross. The apostles of our Lord used the argument from prophecy with telling effect, and it can be used to-day with equal power by those who are skillful in handling it. It will be helpful to consider some of the leading forms of attack, which the enemies of revealed religion are making upon the predictive portions of God's Word.

I. The claim has been boldly put forth that predictive prophecy was written after the events occurred.

1. This simply means that all prophecy is history, or, in other words, that the predictions are records of accomplished facts. To sustain this assumption, the most clearly established dates of many of the prophecies are disregarded or denied. Likewise the most undeniable facts of authorship are set aside by methods and arguments of the most grotesque and fanciful kind. The whole attempt has been a most conspicuous and inglorious failure. None of the predictions have been discredited, but, on the contrary, the canons of criticism employed by the opponents have been shown to be utterly untrustworthy. We may even go further and say the attempt has served to strengthen the claims of revealed religion. It is in reality an admission of the accurate fulfillment of prophecy, otherwise the claim that the prophecy was made subsequent to the event would have no force. It reveals the weakness of the opposition, and shows to what straits the enemies are driven to sustain their contention. It furthermore shows the lack of candor and fairness that has characterized many of the foes of the Bible, but this has been the kind of opposition

that the friends of the Bible have had to meet from the beginning down to the present time.

2. This attack has not aroused the slightest anxiety on the part of believers. Christian scholarship has been able to triumphantly answer the arguments put forth and show their absurd and fallacious character. In fact, but a very insignificant portion of predictive prophecy can possibly be touched by this criticism, and even against this small portion the attack is very weak. Christianity could throw away every passage, against the commonly accepted date of which even a semblance of argument can be made, and still there remains a vast multitude of prophecies which have been accurately fulfilled, and which no sane man can claim were written after the events occurred. The prophecies of Daniel furnish notable examples. All this tends to produce a feeling of confidence that is most gratifying. It also begets an expectation of a final glorious triumph.

II. The Montanistic theory has been adopted by the objectors in order to overthrow Bible prophecy.

1. This theory was originally adopted by believers in the divine nature of prophecy. Montanus was an early convert to Christianity. Having been a priest of Cybele, he seems to have retained some of his pagan notions. He fell into fits of ecstasy, and professed to receive revelations when in this condition. He became the founder of a sect, but his doctrines were subversive of Christianity. The believers in this theory accept the claims of Montanus, and others of his class, and place all prophecy on this basis, and thus fail to discriminate between the different kinds of prediction.

The theory stated in full will give us a better

understanding of the controversy. The prophet is held to be a passive instrument of the Divine Spirit. The ecstatic state, with its visions, is the essential feature of prophecy. The prophet sees and hears things exterior to himself when in this condition, being simply a passive instrument acted on by an external agent which is held to be the Spirit of God. The advocates of this theory cite many Bible examples—Gideon, Samson, Jephtha, Saul, Balaam—in proof of their contention.

The opponents of Bible prophecy accept all this theory claims, except the doctrine of divine influence, which they hold to be a delusion in all cases. The peculiar physical condition into which the prophet is thrown is assumed to result from some natural cause, or artificial excitement, but all supernatural influence is denied.

2. This theory is in part correct, but it fails to account for all the phenomena of prophecy. It may be freely admitted that this form of prophecy does occur. There are numerous cases recorded. This is, however, only a species of a more general class, and by no means covers the ground; nor is it the most important form of prophecy. There is a higher form in which God speaks to the prophet, face to face. (Num. 12:6-8.) Also a form of spiritual illumination which is very common. The cases of this lower form of prophecy are very few compared with the higher and more general forms. This theory, like very many false theories, is the result of a very imperfect induction. A few cases are considered, but the prevailing class is lost sight of. This lowest form, however, was genuine, and characterized by a supernatural element. The presence of God is clearly shown, even where

the prophet was a mere passive agent and the vision or dream an object of internal sight. The mere physical condition, it is true, closely resembled that produced by natural causes, or even artificial causes, but the results are very different. The revelation itself has the divine stamp upon it. There is also an interpreting voice which guides the inner eye to see and understand what otherwise could not be known. No matter what possibilities may be claimed for the ecstatic state, produced from natural causes, the revelations of Bible prophets clearly transcend the utmost claims of all such so-called revelations.

3. There is no a priori reason why God could not use the ecstatic state for genuine revelations. If the state can be superinduced by natural or artificial causes, that is no reason why God could not bring it on through the agency of the Spirit, and communicate to the individual his message, while in that condition, if in his wisdom he saw fit to do so. The same argument holds good with respect to the supernatural dream. If dreams occur from natural causes, why not from supernatural, if God should so elect? Of course, the supernatural character must be clearly marked, in any case, as was no doubt the case in the Bible examples.*

4. The attempts made to show that this form of prophecy is a delusion, and the condition the result of natural causes, have utterly failed. The physical condition, although resembling the epileptic or ecstatic state, is yet very different. It is never the result of disease. It is never caused artificially as in the case of the false prophets and diviners. The prophet is

*For a fuller discussion see the author's work, entitled "Hebrew Prophecy."

taken possession of by an external agent, without his own desire or solicitation. The revelations of the true prophet are very different from those given by persons in the ordinary ecstatic state. They are in character entirely worthy of their claim as to their divine origin, while the others are not.

5. The conclusion of the whole matter may be summed up as follows: (1) The Montanistic theory points to a certain class of genuine prophecies, but it fails to account for by far the largest and most important class. This does not mean that the claims of Montanus were true, but that the ecstatic state is a genuine prophetic state when not artificially or pathologically produced. (2) It renders no service whatever to the opponents of revealed religion, since it fails to eliminate the supernatural element. (3) The attempt of rationalists to explain all prophecy by this theory has only served to show the broad distinction between the true and the false.

III. The naturalistic theory of prophecy is adopted by some of the opponents of predictive prophecy.

1. This line of opposition proceeds as follows: It ignores the form of prophecy just spoken of, and starts with the highest phase of prophecy that is found among the heathen, which is simply an accurate forecast. It calls to mind the wondrous powers of insight and foresight shown by men of genius, and makes this account for all predictions that have been fulfilled. It points out the fact that men of great mental grasp comprehend the present, see the relation of things, and accurately trace cause and effect, and are thus in a measure enabled to foretell the future. Prediction is held to be a forecast, based on an accurate calculation of causal relations and discoverable ten-

dencies of things in general. This theory places the Hebrew prophets on this plane of human genius, according to them a higher grade because of their higher religious conceptions. They are held to differ simply in degree, but not in kind, from all men of genius.

2. This manner of accounting for Bible predictions comes far short of accounting for all the known facts. It is true that the products and achievements of genius may be accounted for without the introduction of any extraordinary divine influence, but the productions of the Hebrew prophets can not be explained without taking into the account the divine factor. The Hebrew prophet shares in the element of genius, as do the prophets of other religions, but after subtracting this element there is a product left to the credit of the Hebrew prophets, which stands out clearly as the gift of the Divine Spirit. The sublimest feats of human genius have never accomplished the wonders performed by Hebrew prophets. These achievements are as much superior to the feats of unaided genius as God is superior to man. The fifty-third chapter of Isaiah stands as a notable example. Many others might be cited. The correspondences are so exact in many instances as to drive the opponents to claim that the predictions were written after the events occurred, which, however, is untenable.

The superiority is shown by difference in form, difference in content and in entire conformity to truth. Comparing its sublime heights of conception and vast reaches of comprehension with the products of genius, is like comparing the light of the stars with that of the noonday sun. The loftiest heights to which human genius has climbed, as compared with

the proud eminence on which Jewish prophets stand, are but as little hillocks compared to Alpine summits capped with eternal snows, and that glisten in the sunlight undimmed by cloud or tempest.

3. The points that distinguish Bible prophecy from human foresight are very evident:

(1) In all cases of human foresight there are data to proceed upon, elements of calculation, which lead to certain results. The calculation may be complicated, yet a master mind may reach a solution as regards many great problems of life, and forecast with tolerable certainty great and far-reaching future events.

(2) In Bible prophecy there are no data on which to proceed. Often the prophecies relate to events in the distant future, to persons unborn, to nations not yet in existence, and often the events foretold are directly the opposite of what human wisdom and sagacity would predict. In such cases the predictions are entirely beyond the powers of genius. The phenomena lie wholly outside of the unaided vision of mortal man. Take, for example, the predictions concerning Nineveh and Babylon uttered when these kingdoms were at the height of power and glory. No possible human prescience could foresee their utter overthrow, and even if that were possible their perpetual desolation could not have been foretold. Many other examples might be mentioned, but further specification is not necessary at this point.

(3) The Bible prophets were in conscious possession of an intelligence more than human. This fact is of great value. They constantly used this formula: "Thus saith the Lord;" "The Lord spake unto me;" "The word that came from the Lord;" or, in the case

of a lower form of prophecy, "The vision which the Lord caused me to see." They never claimed that they were giving forth the product of their own genius, but they always gave their utterances as a divine revelation. That they spoke falsely we can not believe, nor could they have been deceived.

IV. Bible prophecies are easily distinguished from heathen oracles, although placed on the same plane by some opponents of revelation.

1. The characteristics of heathen oracles are such as deny to them any real value. (1) They were accompanied by a great amount of artifice. (2) They were secretly divulged. (3) They were rarely delivered, and then great preparation was made. (4) They ministered to the passions and wishes of men. (5) They were expressed in equivocal language. (6) Their fulfillment depended on chance. (7) They were as often wrong as right, and the failure was always charged to some error in the inquirer. If any prediction of heathen oracle was of such a nature as to indicate divine origin, this fact would not overthrow Bible prophecy, but would simply show that occasionally for his own wise purposes God might have used these agencies for the utterance of his message. But this is a hypothetical statement intended to show the futility of such an argument as making against Bible prophecy.

2. Characteristics of Bible prophecy placed in contrast show their immense superiority. (1) They were openly published. (2) They were delivered without solicitation. (3) They were expressed in no artful language. (4) The events predicted were beyond the power of human sagacity and foresight. Even when the general event might have been fore-

seen, yet minute details were added, which were beyond the power of human knowledge. The particularity of Bible prophecy places it far beyond the conjectures of wise men or the utmost reach of human wisdom or sagacity. (5) They were minutely fulfilled, except when delivered with a hortatory purpose, as, for example, Jonah's prophecy against Nineveh.

3. Heathen divination and Bible prophecy start from the same point, but proceed in opposite directions. Both start with a longing after the Divine; consequently both rest on an acknowledgment of the Divine. The moral element is therefore the basis or starting-point of all prophecy. Of Bible prophecy this is conspicuously true. God, human guilt, human responsibility, divine superintendence, are breathed in every line of Bible prophecy. This moral element lies at the basis of heathen divination; there is a conscious distance from God and a longing to bridge over the gulf that separates, and a desire for divine guidance, or at least divine communication. The votaries of heathen shrines were not atheists.

Starting from this point, the opposite directions taken are very evident. Heathenism attempted to attain its desire, or its answer from God, either by divination—external means, such as signs, auguries, the stars, necromancy, etc., or by internal states—such as dreams or ecstatic visions artificially produced. It did not seek fellowship with God as the soul's satisfaction, but rather to use the Divine for selfish ends. It consequently led away from God. It degraded God to the plane of the human instead of lifting the human up to the Divine. In this respect it violated one of the Bible canons by which prophecy is to be

tested; it leads away from God. True prophecy leads Godward. Thus heathen prophecy stands condemned.

The exact opposite of this is true in Bible prophecy; here everything comes from God and points to him; it seeks to subordinate human interest to the divine will rather than to subordinate divine will to human interest. In Bible prophecy the golden age is future; it lies in a perfected humanity. In heathen divination, the golden age is past; its movement is, therefore, retrograde. Heathen divination led to an abstraction, an impersonal "it" called fate. Bible prophecy leads to a personal God, an infinite loving Father, a divine incarnation, a personal Saviour. Compare Jesus of Nazareth with the blind, inexorable fate of stoic philosophy, and then see the opposite and wide extremes to which these systems led.

Heathen divination in its methods, products and results accords with the supposition that it is false, and can not be explained on the hypothesis that it is true.

4. Finally, it may be emphatically declared that all the attacks upon prophecy have been conspicuous failures. Never before did revealed religion stand on as secure a basis as at the present time. Not one single book of the Bible has been overthrown, but, on the contrary, the grounds of credibility have been immensely strengthened. Not one great necessary truth of revealed religion has been touched; not one simgle important point has been surrendered.

Never was faith in the Bible so great as at the present time, never was it so intelligent, and never was it spreading so rapidly.

The service of infidelity to Christianity has been

twofold; it has helped us to get rid of some human traditions and speculations, and it has caused us to thoroughly review the grounds of faith. The result has been to strengthen and purify faith. We are stronger for the battle we have had to fight. Christianity enters the twentieth century under most favorable conditions, and with most cheering prospects. Its enemies routed at every point are falling into confusion, and the final victory is near. Henceforth, the indications are that the battle that Christianity must wage will not be against atheism or infidelity in any of its forms; it will not be against agnosticism or destructive criticism in any of its aspects, but against mammonism, which is now its deadliest foe.

CHAPTER II.

The Doctrine of Christ's Divinity: Its Fundamental Character and the Nature of the Prophetic Argument.

John 1:45: "We have found him of whom Moses in the law and the prophets did write."

Acts 10:45: "To him gave all the prophets witness."

1. Jesus of Nazareth is the most colossal figure in all history, either sacred or profane. He has ever excited the wonder and admiration of all thoughtful and observing men: "His name shall be called Wonderful" was the prophetic declaration 750 years before he was born and the truth of this utterance has been demonstrated ever since his advent into the world. He has received the devout worship of the noblest and best of our race. The most gigantic minds are proud to do Him reverence. He has lived growingly as the ages have advanced, which can not be said of any other character that ever figured in the world's history. Posterity has always given to the true reformer a larger place in its affections than was awarded to him by his cotemporaries, but this appreciation has had its limits. The limit of appreciation for Jesus of Nazareth has never yet been reached. He occupies a larger place to-day in the world's esteem than ever before. He fills a larger place in the world's thought at the present time than

all other historic personages combined. He is determining the religious thought and moulding the religious life of the world as no other character ever did, and at no time more potently than now. Directly or indirectly Jesus is wonderfully influencing the literature, the art, the politics, the education and the social life of the most civilized and advanced nations of earth. All that is best to-day in the highest civilizations of the world is directly attributable to him.

2. There are two conceivable ways by which Jesus of Nazareth might be dethroned from the high place he occupies in the hearts of men:

Show that no such person ever lived. This no sane man would attempt. Jesus Christ is as truly a historic person as the most conspicuous character in history. A stronger argument can be framed for the mythical character of Julius Cæsar than for the mythical character of Jesus Christ.

Rob Him of his divinity. On this ground the fiercest battles have been fought. Infidelity has left no means untried to accomplish this end. The virgin birth, the miracles, the resurrection and even the teachings of Christ have all been fiercely assailed from the time of Celsus in the second century down to the latest infidel tirades that have been promulgated. Rationalistic Christianity has imagined that the divine element in the Christ life and character can be surrendered without vitally affecting Christianity. This is a delusive dream; when this is taken away the bulwarks of Christianity are gone. Christ is either divine or nothing. Christianity is a supernatural system or a fraud. The one thing essential to this system is the divinity of its Founder. So Paul reasoned: "If Christ be not raised, your faith

is vain." The resurrection was a demonstration of Christ's divinity. He was declared to be the Son of God with power "by the resurrection from the dead." When Peter said, "Thou art the Christ, the Son of the living God," Christ said, "On this rock I will build my church," which simply meant on himself as the Son of God, and the confession made by Peter embraced this truth.

It is the purpose of this volume to bring before the mind of the reader the leading lines of argument in support of this great fundamental, all-embracing and vitally important doctrine, viz.: the divinity of our Lord and Saviour Jesus Christ. The first line of argument will be based on prophecy fulfilled in Christ.

I. The divinity of Christ is the vitalizing truth that leads to the acceptance of him as the Lord of life, and it is the foundation of man's highest hopes.

1. The hopes of the human family center in, and cluster around, Jesus of Nazareth. He is the polar star of sorrowing men tossed on the tumultuous billows of life. He is the only physician that has shown himself able to heal the soul's deepest maladies. He is the Sun of Righteousness that alone has healing in his beams and that shines on with ever-increasing luster as the ages advance. He is the only one that has a heart large enough to take in the whole human family. Some have been able to love a few individuals; we call these benevolent men. Some have been able to love certain classes; we call these philanthropists. Some have been able to love a nation; we call such patriots. But Jesus of Nazareth is the only one whose philanthropy overleaped all barriers of race or class or nationality and embraced all men irrespective

of any adventitious or ennobling circumstance. This is one of his most striking characteristics.

He is the only one who has had a purpose great enough to include the whole human family. Other men have embraced limited numbers and certain classes in their purpose; other men have singled out some one evil and sought a remedy, but Jesus embraced every individual of our race in his purpose, and seeks the removal of every evil that afflicts mankind and the fostering of every measure that makes for its good.

He is the only one who has undertaken a world-embracing benevolent work, and his wonderful love and sublime purpose are only equaled by the magnificent daring of his undertaking. "Go into all the world and preach the gospel to every creature" are words such as none of earth's greatest characters ever dared to think, much less to utter. The sublime audacity of his undertaking is only worthy of a God.

2. If the Christ of the Bible could be blotted out the most terrible results would follow. Have we ever tried to imagine just what would be the result or to fathom the deplorable consequences that would ensue?

The Bible itself would become a meaningless riddle. There is only one primary person in the Bible. Take Him away and highest expectations end in disappointment; type and symbol are robbed of meaning and the book becomes a hopeless chaos, a fantastic romance as unsubstantial as the vagaries of the sick man's dreams. Its literature would sink to the human plane, its morality would be shorn of its quickening power, and its history would become unimportant and void of interest. In fact, the key to history would be

lost. The advent of Christ throws a flood of light on all previous history. All great historic movements converge towards him, and are seen to be the footprints of God advancing toward the consummation of the great purpose which was realized in him. All subsequent history is colored by him and can only be understood as viewed in its relations to him and as influenced by him.

The foundations would be swept from under all beneficent institutions. Over against Christianity stands infidelity. Look at it, consider it well; what has it done and what is it doing for the world? Where are its colleges? There are none. Girard College has been claimed as its product, but even Girard College is not infidel. Dr. Talmage says, "I lived near Girard seven years; many of her professors are Christian men, and there are no better Christian influences found in any college." Devotional exercises constitute a part of the daily program. Where are the almshouses and the organized charities established by infidelity? Where are its missionaries? Echo answers, where? There stands Jesus, question him. He points to a thousand colleges and says, these are mine. He points to ten thousand schoolhouses and says, these are mine. He points to yonder hospital and says, I was sick and ye cured me. He points to yonder home for the friendless and says, I was an orphan and ye became a mother unto me. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The highest motives to pure and holy living would be destroyed. Faith in the Lord Jesus Christ has shown itself to be the greatest incentive to pure and noble life that has ever operated in the hearts of men.

Human experience abundantly shows that "faith purifies the heart and works by love." In short, the motive power to the world's best work would be swept away.

All the burning and earnest questions of the human soul would remain unanswered. God's relation to man and man's relation to God, who can declare them? The question of the future life, who can answer? Take Jesus out of the world and you destroy its greatest asset and leave it poor indeed.

II. The divinity of Christ is involved in and necessary to the working out of the great purpose of God respecting our race.

There is one great and never-changing purpose running through the Bible called the "eternal purpose of God," and to grasp this purpose is essential to an understanding of our problem.

1. This purpose embraces the whole human family in its scope. It contemplates lifting a world out of sin and elevating it to a high spiritual life of holiness and consequent happiness for time and eternity, a purpose entirely worthy of an infinitely wise and loving and omnipotent God. This purpose was to be realized not by legal enactment and outward restraints, but through inward regeneration and a blending of the human with the divine; by man becoming a partaker of the divine nature and his heart becoming the abode of the Divine Spirit.

This wonderful result was to be accomplished by faith in a person who was both human and divine, and in this becoming the pattern of redeemed humanity.

This person was to appear on earth, live and die and rise from the dead, and ascend to the Father, there to exercise perpetual priesthood and kingship until the final consummation of all things contemplated in

the great plan when he was to surrender the kingdom to God the Father that he might be all in all. It is impossible for the finite mind to fully grasp this stupendous purpose, much less to formulate it in words. To adequately state it is like trying to measure the water in the boundless ocean or the light that radiates from the sun into illimitable space.

2. This purpose was embodied in various promises issued to different ones from time to time as the great plan advanced through its various stages of development to its final unfolding in a Messianic kingdom, with its Messianic King seated on the throne at the right hand of God, wielding a spiritual scepter over a continually growing kingdom that should finally fill the whole earth.

3. The outworking of this purpose is shown as it was unfolded in types, both natural and artificial, representing both King and kingdom in their leading features and work.

It was further made manifest by numerous prophecies concerning the Messiah, which prophecies are definite, minute and circumstantial, covering the entire period of his earthly life. His lineage is foretold, and the Jewish people kept genealogical tables by which his descent could be accurately traced. The place and time of his birth and the circumstances of his early life were predicted. His character was described minutely and his nature was revealed as far as language could do it.

All the leading events of his life were accurately depicted. His death was predicted, and the most minute circumstances connected with it were described: His scourging, the piercing of his hands and feet, the parting of his raiment among the soldiers, the

piercing of his side, the place of his burial, his resurrection, ascension and entrance into heaven were all foretold.

4. It devolves upon those who argue for the divinity of Christ to show that he fully and accurately fulfilled the Messianic ideal as disclosed and developed in the Old Testament scriptures. The purpose, the types and the predictions must be met and satisfied. The task is clearly defined, and can not well be misunderstood:

On the one hand, here is an open book, its words may be read and studied by all men. It has been in existence in its present form for more than two thousand years. Many of its writings are certainly more than three thousand years old. Even the radical critics admit that the Septuagint translation of the Old Testament was completed a hundred and fifty years before Christ. What does this book say concerning the Messiah? What are the lineaments of the picture that it draws of him?

On the other hand, here is a life open to the inspection of all men. Here are histories of that life, four in number, in their very nature showing that they were written without collusion. Does this life agree with the prophecies found in the Old Testament scriptures? If so, the life is divine and the scriptures inspired. Certainly no one can doubt the correctness of this conclusion. Suppose a book should be discovered that was unquestionably more than three hundred years old in which the father of our country was clearly foretold, the most detailed circumstances of his life predicted and the character of the government founded by him and his cotemporaries described; suppose further that this book claimed for him

divinity and that his acts and words fully substantiated this claim; would anyone dispute either the inspiration of the book or the divinity of the person foretold? I trow not. We have an exact parallel to this hypothetical case in the Old Testament scriptures and Jesus of Nazareth, as I trust I shall be able to show. If not, then my first argument for the divinity of Christ fails.

CHAPTER III.

The Argument Based on Certain Differentiating Characteristics of Christ's Kingdom and upon the Claim of Christ and His Apostles Respecting His Fulfillment of Messianic Prophecy.

Before one may pass an adverse judgment upon the divinity of Christ, it is logically required that the character of his kingdom be taken into consideration. If it shall appear that the nature of the kingdom is such as to demand a divine head or ruler, then to deny his divinity is tantamount to an attack upon his kingdom. Furthermore, if the divinity of Christ is demanded by the nature, and necessary to the perpetuity and triumph of the kingdom, as it was set forth by Christ and his apostles, then those who deny his divinity and still try to uphold and defend his church occupy an untenable position, and the church that they advocate is not the church of Jesus Christ. Right here it seems to me the line of cleavage sets up between the professed followers of Christ. I hold it to be true, as I think the argument will show, that the divinity of Christ is not an academic question, that may be treated with indifference, but that it is a radical, fundamental, vital doctrine, or rather a fact, necessary to the very existence of the church that Christ founded. A church built upon a Christ robbed of his divinity may have some functions as a social

or ethical institution, but it is not the, or even a, church of Christ in the New Testament sense of that phrase. Here then is a point that can not be surrendered, except to the destruction of the church itself. It is not therefore a matter for compromise or for the exercise of what is termed "liberality." There is no such thing as liberality when the foundation of the church is attacked. The disciples of our Lord may and should exercise the utmost liberality when matters of mere expediency are involved, but with the foundation of the church they have nothing to do. This is the sure, tried stone laid in Zion, which the Jewish builders rejected, upon which no man may be builded who rejects its divine nature. I would, therefore, argue that:

I. A divine Christ is demanded by the nature of his kingdom.

1. Christianity is a unique system. There is nothing like it among all the systems of the world, past or present, whether philosophical, social, religious or political. It stands in a class by itself. It is not a philosophy, and yet it involves a philosophy of the truest and profoundest kind; it is not a system of ethics, and yet it inculcates the most perfect code of morals known to man; it is not a set of doctrines and principles, and yet it teaches doctrines and principles of the most far-reaching and practical nature; it is not a compact or agreement between men, and yet it binds its adherents together with bonds stronger than the ties of the flesh. This is the paradox that Christianity presents. This can not be said of any system the world has ever seen, and it is a phenomenon that challenges the attention of every earnest, thoughtful man. In its purpose it far transcends in

its sweep the most stupendous purposes ever conceived by the brain of man, in that it seeks to cure not one or a few of the many human ills, but all evil; in short, to save men from sin and all of its consequences for time and eternity.

In its method of propagation it differs from any method ever invented by man, in that it seeks to win men by reciting the death of its founder on a Roman cross for the sins of a world, his burial, resurrection and exaltation to the right hand of God. In its bond of union it differs from all human bonds in that it ties men together by tying them to a single person, not as a historical character but as a living, abiding presence throughout the ages. Upon this person as a foundation, men and women are built up as living stones into a spiritual temple which is the kingdom of God or the Church of Christ.

Its faith is a personal trust in a person and possible, therefore, for a philosopher or a child. Its loyalty is fidelity to a person and not allegiance to principles or dogmas or systems or governments or rulers, hence the personality of its founder is the essential thing. In all other systems the doctrines or tenets or principles are fundamental. The fact that Bacon was called the "wisest, meanest of mankind" does not affect the Baconian philosophy. Hence Jesus asked, "Who do men say that I am?" not, "What do men think of my teaching?" If Jesus had come to teach a philosophy, his personality would have been immaterial. Do I say by this that Jesus did not teach principles and doctrines? Certainly not, for he taught great truths in a most powerful way, but back of it all lay something of fundamental importance that gave to his institution meaning, authority, efficacy and

power. It is the one system of all the ages founded on a person.

2. Since the church is founded on a person who is both its foundation and its king, and has for its aim a superhuman purpose, it follows that the person must be divine. If this had not been true, death would have claimed him and held him prisoner, and consequently the kingdom would have been without a king, and without provision for a successor, and the superhuman purpose would fail of its accomplishment. But, being divine, he can not die unless he voluntarily lays down his life for a purpose and takes it up again, which he did, and consequently it is said, "He was dead and is alive; behold, he is alive forevermore." Hence Christian faith is trust in a living, divine, all-powerful Saviour, for whom no purpose is too great and no work too difficult. Being divine, he has infinite wisdom, and consequently he is free from mistakes and errors such as have cursed all human systems, and all his followers need to do is to trust in him and be guided by him in all things. If it be said the church has made mistakes, the answer is, not by following Christ, but by departing from him.

A system founded on a human Christ is as far from the Christianity of the New Testament as earth is from heaven. It utterly fails to comprehend the true nature of Christianity or to discern its entirely unique character. It falls to the level of all human systems, and is powerless to grapple successfully with the stupendous task that is set before it. Furthermore, the Christianity that theoretically recognizes the divine character of its king, but makes its faith consist of belief of doctrines, few or many, fails to

recognize the true nature of Christ's kingdom. It loses sight of the fact that Christian faith is trust in a living, divine person, and not belief of dogmas, however true they may be. Belief of the proposition that Jesus Christ is the Son of God is not Christian faith, but it is the reason for the trust in him which constitutes the true faith. Consequently, many believe the proposition just stated that never attain unto Christian faith.

Another fact must be kept in mind: It should be observed that Christianity proposes salvation from the practice, guilt and consequences of sin. This involves the continual exercise of pardoning power. Hence, Christ claims to sit as mediator between God and man, and we are taught to pray to the Father through him. This involves divinity. He must be alive forever more, and accessible to all who call upon him. It must, therefore, be clearly evident that the unique character of Christianity and the unique work it proposes to do for man demands a divine Christ.

II. The divinity of Christ is involved in the claim put forth by himself and his apostles respecting his fulfillment of the Messianic prophecies.

1. Jesus, in the most positive and unequivocal manner, claimed to fulfill in his life and death the prophecies of the Old Testament concerning the Messiah. We read:

John 5:39: "Ye search the scriptures because ye think that in them ye have eternal life; and these are they that bear witness to me." Here Christ beyond question refers to the sacred scriptures of the Jews or the Old Testament scriptures which were read and expounded by Jewish rabbis and doctors. He confidently asserts that they bear witness of him. In

John 5:46 we read: "For if ye believed Moses, ye would believe me, for he wrote of me." The Pentateuch is often referred to under the title of "Moses," because Moses was regarded as its author. Jesus positively affirms that Moses wrote of him. In Deut. 18:15 we read: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Peter in Acts 3:22 quotes this prophecy from Moses and applies it to Christ.

Luke 24:46: "Thus it is written, that Christ shall suffer and rise again from the dead on the third day: and that repentance and remission of sins should be preached in his name unto all nations." Here the death and resurrection of Christ are declared to be matters of prophecy. In this same connection Peter says, "Ye are witnesses of these things," referring to the fulfillment of the prophecies.

Luke 24:25, 26: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." This was the language of Christ to the two disciples on their way to Emmaus.

Matt. 26:24: "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed." Here Christ asserts that the manner of his death is a subject of prophecy.

Matt. 5:17: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil." There is only one way to fulfill a law, and

that is to completely keep it. The way to fulfill a prophecy is to meet all the requirements and specifications.

These passages might be greatly multiplied. Jesus took special pains to direct attention to the prophecies concerning the Messiah, and was content to stand or fall by this test. If Jesus did not fulfill the prophecies he was a deceiver or self-deceived. Jesus, with a sublime confidence in his own divinity, dared to risk everything on the argument from prophecy. There could have been no surer way to overthrow his own claims than the method he adopted had he been an impostor. On the other hand, if his claims were true, there was no better way to build around them an impregnable wall. This has ever been recognized by believers and by infidels as well; hence the efforts of the latter to discredit the prophecies.

2. The apostles of Jesus Christ, as they went forth on their mission, boldly made the claim that Christ was the fulfillment of the Messianic prophecies. There was no surer way to stir up prejudice against themselves and no better way to insure their defeat if these claims were false. They must have felt impregnably secure in their position.

Let us first examine the preaching and teaching of Peter. Peter on Pentecost said, Acts 2:23, 24: "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it." He then makes a lengthy quotation from one of the Psalms and says, Acts 2:31: "He [David] foreseeing this spoke of the resurrection of the Christ, that neither was he left in

Hades nor did his flesh see corruption." Peter in the temple on a subsequent occasion said, Acts 3:18: "But the things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he thus fulfilled." He also said, Acts 3:24: "Yea, and all the prophets from Samuel and those that follow after have told of these things." At the house of Cornelius he declared, Acts 10:43: "To him give all the prophets witness that through his name every one that believeth on him shall receive remission of sins."

This same reliance on prophecy is shown in the preaching and teaching of Paul. At Antioch Paul said, Acts 13:27: "For they that dwell at Jerusalem and their rulers, because they knew him not nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." Verse 29: "And when they had fulfilled all that was written of him, they took him from the tree and laid him in the sepulchre."

Paul at Thessalonica pursued the same method of argument. Acts 17:2: "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead."

Paul at Berea reasoned from the scriptures, Acts 17:11: "Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily whether these things are so."

Paul at Rome followed the same course. We read Acts 28:23. "To whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and

from the prophets." He had no trouble in finding references to Jesus in the Scriptures.

When Paul stood before Agrippa he said, Acts 26:22: "Having obtained the help that is from God, I stand unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come: how that Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

There is something magnificent in the confidence of these ambassadors of Christ, and how it puts to shame the practice of many modern teachers who strive to eliminate the predictive factor in prophecy. Other preachers in the apostolic day showed the same confidence. "Apollos mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ." This same confidence will always be shown by the true preacher, and to-day the men who have power with God and man are the men who have perfect confidence in the inspiration of the Old Testament scriptures and plant themselves squarely on its supernatural character. The pulpit that is weak here will have no power and ought to have none.

III. Christ asserts his own divinity in the most positive way.

1. He declared his pre-existence. He said, "Before Abraham was, I am." No plainer statement is possible. When he asked the Pharisees, "What think you of Christ? Whose son is he?" they answered, "The son of David." "How then," said Christ, "does David call him Lord?" From the standpoint of the Pharisee this was inexplicable, but if Christ existed before David, but in fleshly descent belonged to

David's line, he could be both David's Lord and David's son. In this language again he claims pre-existence. In his great intercessory prayer he said, "Now, O Father, glorify thou me with thine own self with the glory I had with thee before the world was." In this passage he not only asserts his pre-existence but his eternity. The language of John falls into perfect harmony with this claim when he said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." He also said, "I proceeded forth and came from God, neither came I of myself, but he sent me." "I came not down from heaven to do mine own will, but the will of him that sent me." The claim of pre-existence is involved in these passages. But the claim of pre-existence which is stated or implied in all of these passages implies divinity.

2. He claimed the powers and prerogatives of Deity. He said, "No man takes my life from me. I lay it down of myself. I have power to lay it down and I have power to take it again." This is possible only to Deity. He forgave sins: He said, "Thy sins be forgiven thee," and when his language called forth remark, he said, "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk, but that ye may know that the Son of man hath power on earth to forgive sins." Here, as on other occasions, he exercised a prerogative of God. In comforting his disciples, who were sorrowing over his departure, he said: "I go to prepare a place for you,

but if I go and prepare a place for you, I will return and receive you unto myself, that where I am there ye may be also." Who but God can do this? Can anyone read this language and not see that the claim of divinity is involved? He taught men to pray in his name, which is blasphemy if he is not divine. To press this phase of the argument further is unnecessary. Divinity is implied in every word and action of the Master. The more we study his life and teachings, the more the wonder grows how any one can deny his divinity, yea, even his deity, without stamping him as a falsifier and a blasphemer, unless refuge is sought from this shocking alternative by regarding him as an honest, but misguided and mistaken, zealot.

CHAPTER IV.

The Argument Based on the Prophecy of Daniel Respecting the Messiah.*

1. The embarrassment of this investigation arises not from the meagerness of the prophetic utterances, but from the profuseness. It is not our purpose to enter upon an exhaustive examination of the Messianic prophecies. In the brief time we can spend on this topic we can select only a few examples out of the great abundance at our command, but I trust these will be sufficient to carry conviction to all earnest minds that Jesus Christ is the Messiah of the prophets. Matthew alone records upwards of sixty fulfilled prophecies in Christ's life. He wrote, doubtless, primarily for the Jews, and his biography was well calculated to produce the conviction that in Jesus of Nazareth the prophetic picture of the Messiah was realized.

2. Let us also get well in mind the real purpose of predictive prophecy.

It is intended, first of all, to confirm or establish the inspiration of the prophetic speaker or writer, after the events foretold have occurred. Jesus said,

*In a work entitled "Thoughts on Daniel and the Revelation," by Uriah Smith, the seventy weeks of Daniel are very fully discussed. This work and Pusey's work on Daniel have been particularly helpful to me in preparing this chapter. Other works elsewhere referred to have been consulted with profit.

"I have told you before it came to pass that after it is come to pass you may believe." As a matter of course the truth of the prophetic utterances is also thus established. For example, if Jesus fulfilled certain prophecies the inspiration of the prophet is shown and whatever the prophet said concerning him is consequently true.

The second purpose is monitory and hortatory. Its design is to produce reformation. Predictive prophecy, therefore, is not intended to be history written in advance. God does not propose to gratify idle curiosity by writing history beforehand. It is best in a general way that we should not know the future. God has been able to write prophecy so it can be read after it is fulfilled, but not generally before. Much predictive prophecy is therefore conditional. If its warnings are heeded the prophecy does not come to pass. The case of Jonas preaching to the Ninevites is an instance in point. He predicted the overthrow of the city; they repented and God spared the city. The condition, though not expressed, was clearly implied. It would seem, therefore, that in this class of prophecy the fulfillment of the prophecy would indicate the failure of the prophetic message to accomplish its purpose. That is, the fulfillment shows that the exhortation to repentance was unheeded.

Messianic prophecy must evidently be classed under the first head. Its great purpose was to establish the claims of the Messiah after the fulfillment of the predictions had taken place and the inspiration of the prophet as well. It no doubt served a further purpose of creating a widespread expectancy concerning the coming One, and in this way assisting in the general preparation for Him. When Christ appeared

a general hope existed, which is no doubt attributable, in part at least, to the utterances of Hebrew prophets disseminated in various ways.

* We observe that: The time of the Messiah's coming and the leading features of his great work were accurately foretold by the prophet Daniel. Let us consider:

I. Daniel's prayer and the answer to it.

1. Israel was in bondage at the time of its delivery and consequently it was uttered more than five hundred years before the events occurred. The Jewish commonwealth had been destroyed and the people carried captive to Babylon. Daniel had risen to high estate in his captivity, but he had remained loyal to his country and countrymen, and true to his religion. Three times each day he prayed with his window open towards Jerusalem.

2. Daniel seems to have become greatly perplexed over the condition in which his people continued to live and the reason is very evident. He had learned in the study of the prophecy of Jeremiah that the captivity was to last seventy years. In Dan. 9: 1-3, we read: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans: in the first year of his reign, I, Daniel, understood by the books the number of years whereof the Lord came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem even seventy years, and I set my face unto the Lord God to seek by prayer and supplications with fasting and sackcloth and ashes." It is clear that his perplexity grew out of the fact that sixty-eight of the seventy years prophesied by Jeremiah had now elapsed and still there were no signs of deliv-

erance. This was two years prior to the decree of Cyrus permitting the captives to return. The outlook was indeed very dark. Daniel, therefore, sought relief in a wonderful prayer which is recorded in Dan. 9:4-19.

It is evident from his prayer that he thought the time of the captivity was about to be prolonged on account of the sins of his countrymen and he besought the Lord for mercy. His prayer is a confession of sin and a petition for God to remember his people. It is the prayer of a true patriot calling mightily on God in a time of sore distress.

3. This wonderful prayer brought a speedy and remarkable answer. The angel Gabriel was dispatched from heaven to bear to Daniel the following message. He reached Daniel while he was still praying. In Dan. 9:20-23, we read: "And while I was speaking and praying, and confessing my sin and the sins of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he instructed me, and talked with me, and said, O Daniel, I am now come forth to make thee skilful of understanding." (Evidently understanding of God's purposes concerning Israel is meant.) "At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved; therefore consider the matter and understand the vision."

4. A matter so remarkable as this we may rest assured is of no trivial importance. There is no more

impressive incident recorded in the Old Testament scriptures.

We may learn a lesson here as to the efficacy of prayer. It brought an angel from heaven to earth in answer to the cry of a righteous man. Truly "The effectual, fervent prayer of a righteous man availeth much."

All great moral heroes have been men of prayer. The men in Old Testament history eminent for their moral virtues were men who called mightily on God. In the New Testament history the same fact finds ample illustration. Our Savior himself was conspicuously a man of prayer. Whole nights were spent in communication with his Father. All the great religious reformers who have accomplished large results have been pre-eminently men of prayer. To be a man of prayer is to have power with God, and to have power with God is to have power with men.

Do not despise the man of prayer; he wields a battering-ram that breaks down every opposing barrier. His appeal calls the very cohorts of heaven to his assistance. Every great work begins with prayer, advances by prayer and ends in prayer. We are admonished to ask that we may receive, to pray without ceasing and in everything give thanks. Have no confidence in the man who despises prayer.

5. In Dan. 9:24-27, we learn what the message of Gabriel to Daniel was: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and discern that from the going forth of the commandment

to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks, and threescore and two weeks. It shall be built again with street and moat, even in troublous times. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing:" (The old version reads, "but not for himself,") and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week; for the half of the week he shall cause the sacrifice and the oblation to cease, and upon the wing of abominations shall come one that maketh desolate; and even into the consummation, and that determined, shall wrath be poured out upon the desolate."

6. The inspiration of the prophet Daniel will be firmly established if the things predicted in this passage can be identified and shown to correspond with the specifications. A great effort has been made by rationalistic critics to throw the Book of Daniel out of court, but I venture the assertion that as long as this passage remains in the book, its place in the canon can not be successfully controverted if the historic facts agree with the predictions, as they certainly do.

Let us next direct our attention to:

II. The specifications of the prophecy and the explanation of them.

1. The time allotted to the Jews for the accomplishment of certain things is clearly stated:

"Seventy weeks are decreed upon thy people." This evidently means that for seventy weeks longer their special privileges as an elect nation were to

continue. This was evidently not seventy literal weeks. A much longer period would be needed for the accomplishment of all things mentioned here. Seven weeks are named for the restoration of the commonwealth, building the city wall, etc. Evidently seven weeks of seven days each can not be meant. It would require three or four months to send the decree to Jerusalem after it should be uttered and certainly a much longer time to rebuild the city. What then can be the meaning of the word "week" in this connection? Fortunately, we are able to find an answer by the study of other passages of Scripture. A prophetic week was composed of seven prophetic days, and in prophetic symbolism a day stands for a year, hence a prophetic week was seven years. In Ezek. 4:4-6 we have a symbolic prophecy, the first part referring doubtless to the northern kingdom and probably indicative of the length of time from the revolt of Jeroboam to the captivity, the latter part referring to Judah. In this we learn that a day in prophecy is put for a year. We read: "Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel." The three hundred and ninety days here mentioned are explained in the same verse to be symbolical of three hundred and ninety years. And again: "When thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it unto thee."

Here also a prophetic day is put for a year. Jacob was said to have fulfilled her week when he worked seven years for his wife. In Num. 14:3, 4, the forty days occupied by the spies in exploring the land of Canaan are used symbolically to designate the forty years of wandering in the desert. Seventy weeks, or four hundred and ninety days, would therefore denote a period of four hundred and ninety years. This symbolic use of the word "day" is found also in profane writings, as Pusey shows.

2. During these seventy weeks of years the things to be accomplished are specified in the passage, first in a general way, and then we have the specifications distributed throughout the seventy weeks.

The general specifications are as follows:

(1) To finish transgression.
(2) To anoint the Most Holy.
(3) To make an end of sins.
(4) To make reconciliation for iniquity.
(5) To bring in everlasting righteousness.
(6) To seal up vision and prophecy.
(7) To restore the Jewish commonwealth.
(8) To make a firm covenant with many.
(9) To do away with Jewish sacrifices and oblations.
(10) The utter overthrow of the Jewish commonwealth.

Then follows the distribution of the events predicted throughout the seventy weeks of years. It will be noted that this whole period of seventy weeks, or four hundred and ninety years, is divided into three periods: seven weeks, sixty-two weeks and one week. Seven weeks, or forty-nine years, is marked as a period of great trouble. During this time the Jewish com-

monwealth was to be restored. In the language of the prophecy, "The street shall be built again, and the wall, even in troublous times." Threescore and two weeks, or four hundred and thirty-four years, constitute the next division. Nothing is said of this division except that at its close "the Anointed One," evidently the Messiah, was to appear and be cut off. One week or seven years is the last period mentioned, and it was to be occupied by the personal work of the Messiah: "He shall make a firm covenant with many," and "for the half of a week he shall cause the sacrifice and oblation to cease."

The climax of interest is reached in the prediction of the events of the last week. Now, if the specifications found in this prophecy do not agree with the historic facts, the argument from this prophecy breaks down; whereas if the specifications are clear and minute and are found to agree closely with the history, the argument has overwhelming force. It will be seen that the issue is sharply drawn.

3. Let us note then the items mentioned in the prophecy and ascertain if possible the evident meaning of each specification.

(1) "To finish transgression;" that is, to fill up the measure of the iniquity of the Jewish people. They had repeatedly rebelled against God and had fallen into gross idolatry. God had punished them, and they had repented only to again fall into apostasy and rebellion. God was now about to lead a remnant out of captivity. We would suppose that after such a severe lesson they would be true and faithful to Jehovah their King, but such was not the case; their transgression was not yet finished. The full height and depth of their iniquity was yet to be shown. This

was accomplished in the crucifixion of the Christ, their true Messiah, whom they failed to recognize. In putting him to death they reached the culmination of all their wickedness. No greater sin was possible. Time was to be given for this wickedness to culminate, but in the meantime the great purposes of God for mankind were to be carried forward.

(2) To anoint the Most Holy: This, no doubt, refers to the anointing of the Messiah. It was the custom to anoint the high priest on his introduction into office. The oil of anointing was symbolic of the Holy Spirit. Christ was not symbolically, but literally, anointed by the Holy Spirit at the time of his baptism. The Spirit descended in the form of a dove and abode on him and a voice from heaven came, saying, "This is my beloved Son, in whom I am well pleased."

(3) To make an end of sins: This doubtless means the final taking away of the sins of those who lived faithful under the law. No sins were actually taken away until Christ died. Once a year the high priest made a sacrifice for his own sins and the sins of the people and entered into the most holy place where Jehovah symbolically dwelt. Sin was remembered again every year. When Jesus Christ died the sins of all the faithful and obedient who had died under the law were actually taken away.

(4) To make reconciliation for iniquity: This was accomplished by Christ's death on Calvary. He suffered as an atonement for sin. He bore in his own body our sins upon the tree; "by his stripes we are healed." The apostles gave peculiar emphasis to this doctrine in all their preaching as they went out under the great commission of Christ. Paul declares, "God

commendeth his love toward us in that while we were yet sinners Christ died for us. Much more then being now justified by his blood, ye shall be saved from the wrath of God through him."

(5) To bring in everlasting righteousness: This was to be done by the setting up of the kingdom of righteousness, an everlasting kingdom of which Christ himself is the King. This kingdom began on the first Pentecost after Christ's resurrection, and embraces in its purposes the whole world.

(6) To seal up vision and prophecy: The sealing up of vision and prophecy of the Old Testament could only be done in one way and that was by fulfilling them. Jesus said when he was here, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil," and Paul declared of Christ that he blotted out the bond written in ordinances which was against us, which was contrary to us, and that he took it out of the way, nailing it to his cross.

(7) To restore the Jewish commonwealth: This was the first specification to be fulfilled, and the first seven weeks or forty-nine years of the prophecy was assigned for its accomplishment. This point will be dealt with more fully a little later on.

(8) To make a firm covenant with many: This points to a new covenant. Such a covenant was made by Jesus Christ. The promise to Abraham on which the new covenant was based was as follows: "In thee and in thy seed shall all the families of the earth be blessed." Paul said Christ was the seed here referred to. He was mediator of the new covenant. During his ministry, which fell in the last week of Daniel's prophecy, he made a firm covenant with many by inaugurating the new institution. The contrast be-

tween this covenant and the former covenant is referred to by the prophet Jeremiah: "Behold the day is come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers."

(9) To cause the sacrifice and oblations to cease: The taking away of the Jewish sacrifice and oblations was accomplished by Jesus Christ when he offered himself a lamb without spot or blemish for the sins of the world. These sacrifices all pointed to his one great sacrifice, and when he came and suffered on Calvary he caused the sacrifice and oblations to cease. The long-continued sacrifices extending through so many centuries were swallowed up in one great sacrifice. The Old Testament student who reads of the long line of sacrifices and oblations feels that this can not be perpetual, that it must end, that there can be nothing in them of intrinsic value, that they are evidently typical and hence prophetic, and must cease when that to which they point shall appear. This is true. No sacrifice could be legally offered after the great sacrifice to which they all pointed had been made.

(10) The overthrow of the Jewish commonwealth: The destruction of Jerusalem was foretold as destined to occur after the other events predicted should have come to pass.

"A prince and his people shall come and shall destroy the city and the sanctuary," and the destruction, it was declared, would be complete—"The end thereof shall be with a flood." "Unto the end of the war desolations are determined." It was also prophesied that the desolation would be of long continu-

ance, "Upon the wing of abominations shall come one that maketh desolate, even unto the consummation, and that determined, shall wrath be poured upon the desolate." It was to be a hurt that would never be cured.

We are now ready to consider:

III. The historic fulfillment of the predictions.

1. If we can determine when this period of four hundred and ninety years began we can ascertain whether or not these predictions were fulfilled. If the prophecy did not fail of accomplishment the historic facts must correspond to the prophetic specifications.

The beginning of the seventy weeks, or four hundred and ninety years, is clearly marked. The time was to be reckoned, "from the going forth of the commandment to restore and to build Jerusalem."

There are but four events that can be taken as answering to "the commandment to restore and to build Jerusalem." (1) The decree of Cyrus, B. C. 536, Ezra 1:2-4. This was the decree for building the temple. (2) The decree of Darius, B. C. 518. This was the decree for the further prosecution of the work which it seems had been hindered. It was a repetition of the first decree, and hence did not authorize the re-establishment of the Jewish commonwealth. (3) The decree of Artaxerxes, B. C. 457. This decree was given in the seventh year of Artaxerxes. From the canon of Ptolemy we learn that the seventh year of Artaxerxes was the year 457 B. C. We are told that the accuracy of the canon is demonstrated by the concurrent agreement of more than twenty eclipses.

It can not therefore be disputed that the seventh year of Artaxerxes was the year 457 B. C. An exact copy of this decree is found in the seventh chapter of

Ezra. It is written in the Chaldaic language, which was spoken in Babylon at the time. The rest of the Book of Ezra is written in Hebrew. There is something very remarkable in the preservation in the original form of this decree, and when we see how much depends upon it we may regard it as providential. By this decree permission was granted to Ezra to go up to Jerusalem, taking as many as he desired that were willing to go. It also granted him unlimited treasure. It empowered him to ordain laws, set magistrates and judges who had authority to execute punishments—confiscation, banishment and even the infliction of the death penalty were included. In other words, Ezra was authorized to restore the commonwealth, and means were placed at his disposal to enable him to do so. (4) The fourth decree was given to Nehemiah 444 B. C. The purpose of Nehemiah's going was to assist in accomplishing the work undertaken by Ezra which was being retarded. He accomplished his mission in fifty-two days after arriving at Jerusalem, Neh. 6:15. When he arrived he found priests, nobles and people engaged in the work of rebuilding.

It is evident that the decree given to Ezra B. C. 457 is the one authorizing the restoring and rebuilding of Jerusalem. Ezra is regarded as the restorer even to this day, and Ezra considered himself empowered to restore the Jewish state, as seems evident by his prayer. Ezra 9:9: "For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem." The three decrees,

one of Cyrus, one of Darius and one of Artaxerxes, may really be regarded as one decree, that of Artaxerxes being the principal in that this decree authorized the re-establishment of the Jewish state and the two previous decrees merely preparatory to this. Ezra so regarded them, as is shown by the passage, Ezra 6: 14: "And the elders of the Jews builded and prospered, through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus and Darius, and Artaxerxes, king of Persia."

The decree of Artaxerxes must therefore be regarded as the one referred to by the angel in the words "from the going forth of the commandment," and it fixes our date from which to reckon.

2. Having now the starting-point fixed, we next inquire, "Will the prophetic dates correspond with the historic facts?"

(1) Reckoning from B. C. 457, the seven prophetic weeks, or forty-nine years, we have the date for the accomplishment of the restoration of Jerusalem. This accords accurately with historic facts. This was the time the work was completed, 408 B. C. This restoration was accomplished in troublous times. Great difficulties were encountered. The walls were thrown down and the gates burned with fire. This is why Nehemiah went up to assist. The agreement with the prophecy is marvelously close.

(2) If we reckon from 408 B. C., the sixty-two prophetic weeks, or four hundred and thirty-four years, we come down to the year A. D. 26 as the close of the second period.

The close of this period brings us to Messiah

the Prince, according to the prophecy. This was the thirtieth year of Christ's life, since there is an error of four years in the calendar, as is well known. In A. D. 582 Dionysius Exiguus, a Roman abbot, established the date of the Christian era. From the best evidence he could get he fixed the date at 753 A. U. C. But Christ was born before the death of Herod, which occurred in April, 750 A. U. C. Christ was therefore thirty years old in the year A. D. 26, which agrees with the testimony of Luke. At this time Christ began his public ministry, Luke 3:23: "And Jesus himself when he began to teach was about thirty years of age." When Jesus was baptized of John in Jordan the Spirit of God in the form of a dove descended upon him, and a voice came from heaven, saying, "This is my beloved Son; in whom I am well pleased." Immediately Christ entered upon his work. He was now the Anointed One. Here the second period of four hundred and thirty-four years ends. When Christ entered upon his work he declared the time was fulfilled. What time if not the prophetic period? The time appointed by God and foretold by his prophet as the time of his appearing.

(3) The third period consists of but one prophetic week, or seven years. This makes up the seventy weeks, or four hundred and ninety years.

After the sixty-ninth week, or after the close of the second period, Messiah was to be cut off. In other words, Messiah was to be put to death in the seventieth week in the midst of the week. The Revised Version reads: "For the half of the week he shall cause the sacrifice and oblation to cease." This was accomplished by Christ's death. No animal sac-

rifice could be legally offered after Christ's death, as all sacrifices were typical of his death, and type ceases when antitype appears. Christ was actually crucified in the middle of the last prophetic week, or three and one-half years after the beginning of his public ministry. This is evident from the following considerations: He attended during his ministry four Passover feasts, recorded as follows: John 2: 13, John 5: 1, John 6: 4, John 13: 1. He was crucified at the last Passover. The baptism of Christ occurred probably as much as six months before he attended the first Passover. Assuming that it was six months before, from this time till the fourth Passover, or till the crucifixion, would be three years and one-half. Christ was therefore crucified in the middle of the seventieth week, thus fulfilling prophecy to the letter.

There was still one-half week to elapse before the seventy weeks, or four hundred and ninety years, allotted to the Jews should be completed. It is a historic fact that for about three and one-half years after the death of Christ the apostles failed to carry out his commission to go into all the world and preach the gospel to every creature. During this time the gospel privileges were confined to the Jews. In this the prophecy is again fulfilled, which states that the time allotted to the Jews should be four hundred and ninety years. At the end of this time a great persecution arose, during which Stephen suffered martyrdom. Then the disciples went everywhere preaching the Word. Then it was that Philip went down and preached to the Samaritans. Then the covenant made with Abraham was beginning to be fulfilled, the Samaritans being admitted to citizenship in the kingdom of God. Then the time determined upon the Jews

ended because the despised Samaritans had become children of Abraham by faith. The last week of the seventy is ended, and the disciples are found going everywhere preaching the Word. Soon after this, in the year A. D. 70, the awful destruction foretold in the latter part of the prophecy came to pass. We read: "The people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood." This, no doubt, refers to the completeness of destruction—destruction by a flood is exceedingly complete. All this was marvelously fulfilled. Christ said of the temple that not one stone should be left standing upon another, and history tells us that Titus actually plowed up the foundations of the temple; the destruction was as complete as if it had been swept away by a flood. The phrase "the end shall be with a flood" *may* refer to the overwhelming tide of war or the overspreading armies of the conquering prince. Either explanation fulfills the prediction.

Beginning to count the seventy prophetic weeks from the decree of Artaxerxes, 457 B. C., we find the agreement of this prophecy with historic fact is complete throughout. The whole case may be summed up as follows:

(1) The temple was restored and the walls built within the specified time—forty-nine years.

(2) The Jews filled up their cup of iniquity to the brim.

(3) End was made of sins by the death of Christ.

(4) Reconciliation was effected by the sacrifice of the Lamb of God.

(5) The everlasting kingdom of righteousness was ushered in.

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(6) The most holy One was anointed at the time designated. This took place at the baptism of Christ.

(7) Prophecy and vision were sealed by the death of Christ.

(8) The new covenant was made, embracing the Gentiles, "A firm covenant with many."

(9) Jewish sacrifices and oblations were made to cease by the offering of the perfect Sacrifice.

(10) About thirty-eight years after Christ's death Jerusalem was destroyed by Titus as by a flood. The most awful desolations were witnessed. We, therefore, hold that this prophecy has been fulfilled to the letter.

3. I find myself in good company in advocating the view here set forth. Luther in his family book of sermons explains the seventy weeks in this way. Dr. Adam Clark, in his commentary, offers the same explanation. In "Prideaux's Connections" this view is maintained. Pusey, in his work on Daniel, takes this view and argues it conclusively. Uriah Smith, Matterson and other writers of their school make exhaustive and conclusive arguments to the same effect, and finally the lamented H. W. Everest takes this view: in short, writers of the conservative school generally are in perfect accord with the position I have here set forth. If Daniel did not write this prophecy, it was certainly written by some one more than three hundred years before the Christian era, consequently long before any of the events prophesied transpired except the first prediction. Even if it could be shown that Daniel did not write the book attributed to him, the force of this prophecy would still remain. The book was written by some one in time to be included in the Septuagint translation of the Old Testament.

This translation was begun about 280 B. C. Some authorities claim it was not completed till about 150 B. C. Even if this be true, and Daniel were the last book translated by the seventy, and if the book had been written by some one immediately before its translation, which is incredible, still the prophecy antedated the fulfillment by more than one hundred and fifty years, which is just as convincing as if it were uttered three hundred years before its fulfillment.

Who that notes these wonderful agreements of prophecy and history can doubt that Jesus was the Messiah?

If Daniel was not inspired, here is an enigma more wonderful than any miracle. Here are numerous minute specifications of such a character as to be entirely out of range of human prescience or foresight; in fact, contrary to the general expectations of the Jewish people. These specifications are fulfilled to the letter and at the dates predicted. Can the inspiration of the prophet be doubted? In fact, inspiration is the only adequate explanation, and if this be true here the controversy ends. Jesus was the Messiah, the Son of God. This is the only rational explanation and the only consistent ground on which to stand.

NOTE.—Sir Robert Anderson in his work, entitled "Daniel in the Critics' Den," discusses the seventy weeks of Daniel in a general way. The argument presented in this chapter agrees with his conclusions with two or three slight differences. He makes the triumphal entry of Christ into Jerusalem mark the beginning of the last prophetic week instead of Christ's baptism. In this way he fails to make the events of the last week agree accurately with the prediction. His mistake (for I think he is mistaken) grows out of the fact that he fails to locate the correct date from which to count; namely, 457 B. C. Then he computes the time by Jewish years, three hundred and sixty days each, instead of calendar years, and thus brings the

end of sixty-nine weeks to the triumphal entry of Christ, which can scarcely be regarded as the coming of the Prince or the Messiah. Christ came officially, if I may use the term, when he came to John for baptism and was anointed by the Holy Spirit who came in visible form; then he entered on his work. It is more probable that the angel, in making the announcement, would speak in terms of actual calendar years than to use the Jewish year, which was the Luni-Solar. By accepting the date of the decree of Artaxerxes, 457 B. C., as the date from which to begin, and using actual years instead of Luni-Solar years, the agreement with the prophecy is complete. The last week is thus fully accounted for. I regard Mr. Anderson as one of the strongest defenders of the Bible against the attack of the divisive critics, but I think in this instance he fell into a slight error as to dates, which really embarrassed him in the closing part of his argument; but it is encouraging to know his argument in method and general conclusions agrees with that set forth in this chapter.

CHAPTER V.

The Argument Based on the Prophecies Concerning Many Incidents of Christ's Life.*

1. Before the introduction of man pre-Adamic history and prophecy, if the expression may be allowed, pointed to a coming one. Every animal was in some sense a type of the coming man. The earth itself advanced with slow and steady steps to a form and condition adapted to the wants, capacities and powers of man. When Adam stood erect in the image and likeness of God he was the crowning miracle of creation.

2. This bears a wonderful resemblance to the coming of the second Adam, the Lord Jesus Christ. Prophecies concerning him abound in the Old Testament scriptures and other lines of preparation are also seen. As the material world was prepared for the first Adam, so the moral and intellectual worlds were prepared for the second Adam by slow yet striking changes. When the infant Jesus slept in his mother's arms in Bethlehem, the most gigantic miracle of all time was seen.

3. These two Adams form the main themes of prophecy, both natural and revealed. The great volume of nature is a book of prophecy concerning the

* Hastings' "Infidel Library," a series of tracts I have found very useful in identifying the prophecies concerning Christ and their fulfillments.

first Adam. The great volume of revelation is a book of prophecy concerning the second Adam. The first Adam was made in the image of God. The second was God himself. So we read, 1 Cor. 15: 45-47, "The first man Adam became a living soul." He did not have inherent life, but conferred life. "The last Adam became a life-giving spirit." He had life in himself and hence was God. Hence Jesus said, John 10: 18, "No man taketh my life from me, but I lay it down myself. I have power to lay it down and I have power to take it again." This is a prerogative of God. We also read, "The first man is of the earth, earthy; the second man is from heaven." Here again Christ's divinity is clearly stated.

I. The circumstances of the introduction of the second Adam into the world are plainly matters of prophecy.

1. The lineage of the Messiah was clearly indicated. The genealogies of the Jews were sacredly kept. Every Jew in good standing could trace his genealogy back to Abraham. In 1 Chron. 9: 1 we read: "So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel: and Judah was carried away captive to Babylon for their transgression." Thus we see the genealogies were kept to the time of the captivity. In Ezra 2: 1 we read, "Now these are the children of the province, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried into Babylon, and that returned unto Jerusalem and Judah, every one into his city." The writer then gives a long list of families that went up out of the captivity, and then mentions others who could not produce their geneal-

ogies. These were excluded from the priesthood on that account. After this the genealogies were accurately kept, up to the destruction of Jerusalem. Since then there have been nothing more than vague traditions.

A double reason existed for keeping these genealogies: (1) To prove purity of blood. (2) To retain title in land. The landed property could not pass away from the family permanently. Hence a Jew's title to his estate depended on his genealogy. The motive for keeping up the genealogies was therefore very strong. No man could impose upon the Jew in regard to his origin. The records were sacredly guarded, and were official public documents. A man who would make a false claim as to family or origin would be instantly detected.

Isaiah points out the lineage through which the Messiah was to come. In chapter 11:1, 2, we read: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Also in verse 10, we read, "And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious."

Note that: The stem was to die down, but some of the roots were to remain, and out of these roots was to spring the righteous branch of the Messiah. This finally came to pass. The royal line through Solomon became extinct, but other descendants of David remained, and the house of David was perpetuated. The

Jews generally understood that the Messiah was to be of the seed of David. Jesus asked the Pharisees, "What think ye of Christ, whose son is he?" They promptly answered, "The son of David." If Jesus had not been of the house of David, this fact alone would have overthrown his claims.

There are two genealogies of Jesus given in the New Testament. Matthew traces the genealogy of Joseph, the husband of Mary, back through David to Abraham, or rather from Abraham to Joseph. Luke traces a different line back through David and Abraham to Adam. Matthew says in closing the genealogy, "Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ." Luke says in his genealogy that Joseph was the son of Heli. Is there a contradiction here? Joseph could not be both the son of Jacob and the son of Heli, but Matthew says Jacob begat Joseph. Luke does not say Heli begat Joseph, but that Joseph was the son of Heli. This is easily explained. The son-in-law was also called son by the Jews, and if Mary was the daughter of Heli and Joseph was her husband, he could be called the son of Heli. It is doubtless true that Matthew, writing for the Jews, gave Christ's legal lineage, and his legal claims would be through Joseph back to David. Luke, in writing for the Gentile world, would give Christ's lineal blood descent through Mary back through David and finally to Adam, the father of all. The reason Mary's name does not appear is because the names of women were not inserted in the tables of the direct line, but the names of their husbands instead. The argument in favor of this explanation is thoroughly convincing. The purpose of Luke could only be served by giving the real blood line of Jesus,

and if he had no earthly father it was natural to close with the name of Mary's husband, or rather begin with his name. As the son-in-law was called son, Joseph is called son of Heli. Jesus' disciples knew that the Messiah was to come through the Davidic line. They also believed in the virgin birth of Jesus, as is shown by the records of Matthew and Luke. Hence they must have known that Mary was the descendant of David. The current title by which Jesus was known among the people was "Son of David." The blind man cried, "Thou son of David, have mercy on us." The woman of Canaan cried, "Have mercy on me, O Lord, thou son of David." Blind Bartimeus cried, "Jesus, thou son of David, have mercy on me." The multitude that followed Him into Jerusalem cried, "Hosanna to the son of David." Jesus gave the Pharisees a hard question to answer: "If the Messiah is the son of David, how then does David call him Lord?" This David did in his prophetic Psalm. This can only be explained on the hypothesis that Jesus is the Son of God as well as the son of David. If Jesus were the Son of God, then David could call him Lord, although his son. Peter in his Pentecostal sermon declared the Davidic ancestry of Christ. Paul taught that Jesus Christ, the Son of God, was the seed of David according to the flesh. In writing to Timothy he said, "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel." In Revelation we read, "These things saith he that is holy, he that is true, he that hath the key of David." This refers to Christ. Also we read in the same book, "Behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof, and I beheld, and lo!

in the midst of the throne and of the four living creatures and in the midst of the elders stood a lamb as it had been slain."

Jesus Christ is the lion of the tribe of Judah. He is also the lamb that was slain. Among the last words Jesus has spoken to us, uttered sixty years after he ascended to heaven, are these, "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star." This language is explainable only on the hypothesis that Jesus was divine.*

Here is a question for the Jews to answer: "If the Messiah is to be of the family of David, and he has not yet come, how can his claim now be substantiated since the genealogical records all perished in the destruction of Jerusalem? Strange that these tables should have been preserved through all vicissitudes up to the coming of Christ, and that God should have permitted them to be lost at the destruction of Jerusalem, if the Messiah had not yet come.

2. The tribe through which the Messiah was to come is pointed out.

This is shown in the prophecy of Jacob uttered in his final blessing upon Judah, Gen. 49:10: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be."

The scepter was the symbol of the tribe of Judah. The lawgiver evidently means the official head of the Jewish religion. The Shiloh here referred to is certainly the Messiah. The prophecy evidently means

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*This argument follows a tract, entitled "Israel's Messiah," by H. L. Hastings, which discusses the question of the two genealogies very clearly.

that the tribe of Judah should remain and the worship be maintained until the coming of Christ. The fulfillment is clear. When Christ came Judah was the only remaining tribe. The ten tribes carried away into captivity never returned. Benjamin was finally swallowed up in Judah. The word "Jew" was a name first applied to members of the tribe of Judah about the time of the captivity. While the Jews were politically under the Roman yoke when Christ came, yet they maintained their religious observances and had a high priest. Hence Judah did not lose its tribal distinction nor its Lawgiver till Shiloh came. Thirty-nine years after Christ's death both the tribe of Judah and the Jewish high priest disappeared.

3. The Messiah was to be preceded by a messenger who was to prepare his way, Mal. 3:1: "Behold, I will send my messenger, and he shall prepare the way before me."

John the Baptist came as the forerunner of Christ. He said, "There cometh one after me who is preferred before me." He came to prepare the way and to make his paths straight. He was to begin his work in the wilderness. In Isa. 40:3, we read, "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God." Matthew sees the fulfillment of this in John the Baptist, Matt. 3:1-3: "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight."

4. The place of his birth was foretold, Mic. 5:2:

"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting to everlasting." The Jews expected the Messiah to be born in Bethlehem. When Herod demanded of the chief priests where Jesus should be born they answered, "In Bethlehem of Judea."

Jesus was born in Bethlehem. His mother did not live there, but many miles away in Nazareth. A decree of the king brought the mother to Bethlehem and the birth of Jesus took place during this temporary stay.

The announcement of the angel to the shepherds on that memorable night was, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Bethlehem was the city of David. There David was born and there Christ was born, thus fulfilling prophecy.

5. The virgin birth and the worldly circumstances of the Messiah are matters of prophecy. In Gen. 3:15 we read: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is universally regarded as the first prophecy concerning Christ: vague, it is true, but still giving a hint of the coming Deliverer.

Strange this Deliverer should be called the seed of the woman if he were to be born of two human parents. The custom was to speak of the seed as coming from the male progenitor, as, for instance, "seed of Abraham." If the promised seed were born of a virgin, this language is very natural. Paul says, Gal. 4:4, "God sent forth his Son, born of a woman, born under

the law, that he might redeem them which were under the law, that we might receive the adoption of sons." This language shows what Paul thought about Christ's parentage. If Jesus were the son of Joseph, why should Paul use the expression, "born of a woman"? Why did he not say, the son of Joseph? Christ was the seed of the woman. This accords with the promise made to Eve.

The virgin birth is clearly foretold in other prophecies. Isaiah surpasses all others in the fullness of Messianic prediction. In chapter 7: 13-17 we read: "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken."

Some writers think that this refers primarily to the birth of a child, possibly in the family of Ahaz, or in that of Isaiah, that should be a pledge to the prophet that God was defending Israel, and they interpret the name Immanuel to mean, not the divinity of the child, but that God is with us; that is, with his people. We have no means of knowing whether such a child was born in the time of Isaiah or not, or whether he or his hearers looked for speedy fulfillment or not. If such a child was born he was typical of the Messiah, and the prophecy, like many others, would be typical instead of direct. In the former case the fulfillment would correspond to the type, in the latter to the direct predictions. Matthew, who wrote his Gospel primarily

for the Jews, and who consequently pointed out more than sixty fulfillments of Hebrew prophecy, refers to Christ as the fulfillment, Matt. 1:18-23: "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us."

The specifications are as follows:

(1) The child was to be born of a virgin. The old and the revised versions read, "A virgin shall conceive and bear a son." Those who make the prophecy typical, hold that the word rendered "virgin" means a marriageable woman, whether virgin or not, and they consequently incline to the view that the child promised to Isaiah was of natural birth. But this flatly contradicts the statement of Matthew.

(2) His name was to be Immanuel (God with us).

(3) His infancy was to be spent in hardship: "Butter [or curds] and honey will he eat when he knoweth to refuse the evil and choose the good." This

is the food of shepherds or people in very humble circumstances.

In Matthew's account of the birth of Christ and our knowledge of the circumstances of his early life, we see an exact fulfillment of the prophecy. The virgin birth, the name given and the worldly circumstances of Joseph and Mary make the agreement complete.

All this falls in perfect harmony with the angel's words to Mary, the mother of Christ. In Luke 1:26-35 the angel Gabriel's visit to Mary is described and the virgin birth is foretold to her. He ended with these words, "Therefore that which is to be born of thee shall be called holy, the Son of God." The prophet centuries before had said that the child born of the virgin shall be called "Immanuel," that is, "God with us."

This is the point against which skepticism has hurled its fiercest attacks. It is called unreasonable and unscientific. Is it more so than the appearance on earth of the first Adam? Science has neither been able to explain the one nor the other. If God sees fit to clothe himself in human form for purposes that are wise and beneficent, what more reasonable way than this could there be? As Beecher remarks, "What purer inlet into humanity could God select?"

II. A large number of the important and striking events of Christ's life were foretold.

1. The anointing of Christ by the Holy Spirit was predicted, Isa. 42:1: "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." This was fulfilled at the baptism of Christ. He was anointed by the Holy

Spirit to the threefold office of Prophet, Priest and King. Jesus said, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor."

2. The place of the beginning of His public life was foretold, Isa. 9: 1-3: "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he made it glorious, by the way of the sea beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light; they that have dwelt in the land of the shadow of death, upon them hath the light shined."

Now place by the side of this Matthew's words, Matt. 4: 12-16: "Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the prophet, saying:

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up."

Christ's ministry in Galilee is a clear fulfillment.

3. The prophecy uttered by Malachi concerning the coming of Christ to the temple was fulfilled, Mal. 3: 1: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the mes-

senger of the covenant, whom ye delight in, behold he cometh, saith the Lord of hosts."

We see that there was to be a messenger who would prepare the way, and he was to be followed by the messenger of the covenant, called also "the Lord whom ye seek." This messenger was to come to the temple, the second temple at Jerusalem, which was in existence when Malachi wrote.

This prophecy was literally fulfilled: John the Baptist answers to the first messenger mentioned. "He came to prepare the way of the Lord." Jesus Christ answers to this messenger of the covenant. He was the mediator of the new covenant. He came suddenly to the Jewish temple. His brief life burst suddenly upon the people, and during his ministry he was frequently in the temple. This temple was destroyed soon after Christ's death, which destruction was graphically foretold by him.

4. We next turn our attention to the fulfillment of the prophecy of Haggai concerning the glory to be reflected on the temple by the coming of the Messiah, Hag. 2:7: "And I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts."

The house here referred to was the second temple. The desire of all nations was the Messiah. His coming to the temple would fill it with glory. Christ by entering the temple filled it with its greatest glory. The personal presence of the Son of God was a greater glory than the presence of the high priest could lend to the temple, yea, even a greater glory than the symbols of the Deity found there, since God is greater than any symbolic representation of him, as much greater as substance is greater than shadow.

5. Christ's miracle-working power was foretold, Isa. 35:5 6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."

Can any one read the record of Christ's life and not be struck by the exact agreement of events with this prophecy? The blind were made to see, the deaf to hear and the lame and paralytic were made to walk and leap. He was in very truth the great Physician of the body no less than of the soul.

6. His triumphal entrance into Jerusalem was announced, Zech. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass."

In this prophecy two points stand out prominent:

The joy of Jerusalem: "Exult greatly, O daughter of Zion, shout for joy, O daughter of Jerusalem." The cause of the joy is pointed out: "Lo, thy King cometh to thee."

The manner of His coming is also declared, "Lowly and riding upon an ass, even upon a colt the foal of an ass."

The fulfillment is striking: John, in describing Christ's triumphal entry into Jerusalem, connects the incident with this particular prophecy, and his description of the event shows its close agreement with the specifications, John 12:12-16: "On the morrow a great multitude which had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet

him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon: as it is written, Fear not, daughter of Zion: Behold, thy King cometh sitting on an ass's colt."

7. Christ's betrayal is predicted and all the circumstances of Christ's death are minutely and graphically set forth. Can any one read the fifty-third chapter of Isaiah and then read the account of the crucifixion and fail to see the exact agreement? The picture drawn by the prophet portrays Christ in every feature of his character, life and death. If the prophecy had been written after the life of Christ on earth had ended, the agreement could not have been more complete. His humility, the disappointment he caused the Jews, their hatred of him, his submissiveness when on trial, his mock trial, his death for sin, his place of burial, his innocence, his truthfulness, and thanks be to God, his resurrection, his successful work of grace, his intercessory office and his final victory over all opposing powers, are all most graphically and touchingly foretold.*

* In Chapter VII. the specifications concerning his betrayal, trial and death are pointed out and the agreements cited.

CHAPTER VI.

The Argument Based on the Prophecies Concerning Christ's Nature, Personal Characteristics and Offices.

It is wonderful to note the many incidents in Christ's life which minutely fulfill the Old Testament prophecies, but the wonder grows when in his nature, characteristics and official relations he answers completely to the prophetic picture which had been so faithfully painted by Israel's prophet. Surely God has left men without excuse if they fail to recognize in Jesus of Nazareth the Messiah so fully portrayed in the Old Testament scriptures. No wonder the apostles of Christ used the prophetic argument so frequently and with such telling effect, and the marvel is that it has ever fallen into disuse. I fear many have cast aside one of the strongest weapons in defending the claims of Christ by sheer neglect of the Messianic prophecies. I earnestly plead for a revival. This I regard as a vital part of the apostolic Christianity for which we plead. Let us not only preach apostolic doctrine, but use apostolic argument.

I call specific attention to the fact that:

I. Christ's nature and character were matters of prophecy.

1. The Messiah's divine nature was distinctly declared by the prophets. His eternity was clearly

taught, and this involves the doctrine of his divinity. In a Messianic passage, Mic. 5:2, we read, "Whose goings forth are from old, from everlasting." In John 1:1, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. And the same was in the beginning with God, and the Word was made flesh, and dwelt among us." Jesus said, "Before Abraham was, I am." The writer of Hebrews, quoting from the 102d Psalm, and referring to Christ, says, "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands," and in the second Psalm he is declared to be the Son of God in these words, "Thou art my Son, this day have I begotten thee," which agrees with the announcement to Mary, "Therefore that holy thing which shall be born of thee shall be called the Son of God."

His equality with God is declared in Zech. 13:7, "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts." God, in pointing to the violent death of Christ, calls him his "fellow." Jesus said, "I and my Father are one." Paul says of Christ, Phil. 2:6, "Who being in the form of God thought it not robbery to be equal with God." Also in Tim. 3:16, "And without controversy great is the mystery of godliness" (that is, of "godlikeness"). "God was manifest in the flesh."

2. His personal characteristics were clearly foretold.

(1) Christ's obedience is predicted, Psa. 40:7, 8:

> "Then said I, Lo, I come:
> In the roll of the book it is written of me:
> I delight to do thy will, O my God;
> Yea, thy law is within my heart."

In Deut. 18:18 we read, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him."

Both of these passages are Messianic and refer to the Messiah's obedience. Christ said, John 12:49, "For I spake not from myself: but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak." Again John 6:38, "For I came down from heaven not to do my will, but the will of him that sent me." In Gethsemane Christ said, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Also he said. "I have finished the work that thou gavest me to do."

(2) His compassion was foretold, Isa. 61:1-3: "The spirit of the Lord God is upon me: because the Lord hath appointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Christ declared that he came to seek and to save the lost. It is said the common people heard him gladly. His compassion was wonderful. He wept at the grave of Lazarus. He raised the widow's son. The sick and unfortunate never appealed to him in vain. A beautiful instance is seen when the adulteress is brought before him. He said, "Let him that is without sin cast the first stone." He spoke kindly to the sinful woman

who washed his feet with her tears. Under the old dispensation the leper was cast out without the camp, but the Founder of the new dispensation touched the leper and he was cleansed. Under the inspiration of that example all the eleemosynary institutions of the world have sprung up. Under the reign of this "King of kings and Lord of lords," this "Prince of peace," for whom the isles have waited, lepers are being cleansed to-day—moral lepers: and the deaf, the blind, the sick, the halt and lame are being provided for. The unfortunate are not cast without the camp as of old, but our glorious King, in the fullness of his heart of love, stretches out his arms to the whole world.

(3) His love of righteousness was foretold, Psa. 45:7: "Thou hast loved righteousness, and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Jesus hated sin as God hates sin. He waged continual warfare against it. He loved righteousness and all who worked righteousness. "He that hath my commandments, and keepeth them, he it is that loveth me. Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

(4) Christ's power to excite wonder; his ability as a counsellor; his equality with God; the peaceful character of his government and its eternal perpetuity are all declared, Isa. 9:5-7: "For all the armour of the armed men in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

What has been the verdict of the most thoughtful in all ages since Christ came, upon these points? He was the wonder of men when here on earth and he has continued to excite the wonder of men in all ages since. Truly his name is called Wonderful. His wisdom as counsellor and teacher is no longer a question of debate. His answers to difficult questions, although perfectly extemporaneous, have never had to be amended.* The principles he enunciated have always been applicable to the world's needs, and they are as fresh to-day and as effective as when they were uttered. He marches in front of our ever-advancing humanity, "the wisest among the wise, and the mightiest among the mighty." He is not simply a great teacher, but the great teacher of all the ages, and he holds this place by common consent, none being able to dispute his claim. He also claimed to be God manifest in the flesh. He said, "He that hath seen me hath seen the Father." "I and my Father are one." The apostle declared that, "He thought it not a prize to be equal with God." His method of conquest also agrees with the prophecy. "Put up thy sword," he said to Peter; "they that take the sword shall perish with the sword." He conquers the cold, stony, rebellious heart of man like the sun conquers the dreary bleakness of winter, by the gentle influence of kindly heat that is poured out upon the world. His mighty victories are bloodless, but none the less decisive.

II. Christ's manifold offices are all prophetically announced.

1. His office as prophet is declared. In Deut.

* Subsequent chapters deal with these points in a larger way.

18:15 we read, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

This function of Christ was generally recognized when he was here on earth. The Samaritan woman, when Jesus recounted to her the incidents of her life, said, "I perceive thou art a prophet"—John 3:19. Matthew tells us the Jews feared to put Jesus to death because the multitude regarded him as a prophet—Matt. 14:5. Jesus himself claimed to be a prophet. He said, "A prophet is not without honor save in his own country."

In the broad sense of prophet, that of teacher, Christ was supreme. Truly it was said of him, "He spake as never man spake." In the narrower sense, that of foretelling future events, Christ stands unequaled. His utterances abound in predictions that were literally fulfilled. He foretold his betrayal, and who it was that would betray him. He foretold his own death, resurrection and ascension, and the coming of the Holy Spirit. He foretold the destruction of Jerusalem and specified many minute details and circumstances, all of which predictions have been literally fulfilled. He foretold his second coming, which is still future, but in the light of his character and in view of the accurate fulfillment of so many of his predictions, we may confidently await the fulfillment of this greatest of all events toward which the world is tending. Jesus will come again, not as a babe born in a manger; not to be buffeted and mocked and crucified, but as a triumphant conqueror. "He shall not fail nor be discouraged," the prophet declared. Jesus will come attended by angels on a double mission: to take vengeance on them that know

not God and obey not his gospel, and, blessed assurance, to make up his jewels and take his ransomed people home. To this second coming his true disciples look forward with confidence and hope.

2. His office as priest is foretold in verbal and typical prophecy. His priesthood was typified in Melchizedek, to whom Abraham offered tithes. In Psa. 110:4 we have this language, "The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek." Aaron was also a type of the high priest under the new dispensation, as were also his successors in office, and the victims they offered, the blood of which could not take away sin, were typical of the great efficacious sacrifice which was finally to be made once for all.

Jesus Christ fulfilled these types and predictions. The Book of Hebrews emphasizes very strongly Christ's priestly office, as the following passages show: 21:7, "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful priest in things pertaining to God, to make propitiation for the sins of the people." 3:1, "Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, even Jesus." 4:14, 15, "Having then a high priest, who hath passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." 5:9, 10, "And having been made perfect, he became unto all them that obey him the author of salvation; named of God a high priest after the order of Melchizedek." 8:1, 2, "Now in the things which

we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." 9:11, 12, "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." 10:19-24, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised." 6:19, 20, "Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Mechizedek."

The priesthood of Jesus is thus abundantly attested in these scriptures, and by other New Testament writers as well. Sin, being transgression against an infinitely pure and holy and righteous God, demanded an infinite sacrifice. Hence Christ, who was God manifest in the flesh, offered himself, the only infinite sacrifice possible. Through the merits of this sacrifice there is now actual remission of sin, not prospective

remission, as was the case under the Mosaic law until it was abolished by the death of Christ. Men may refuse to believe that there is salvation in and through the blood of Christ, and may ridicule the doctrine of atonement, but the doctrine is sustained by abundant teaching in the scriptures, and is demanded by the logic of the case.

3. His office as King is also graphically set forth in prophecy.

In Psa. 2:6 we read, "Yet I have set my King upon my holy hill of Zion." That this is Messianic appears from the following verses, Psa. 2:7-12:

I will tell of the decree:
The Lord said unto me, Thou art my Son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt break them in pieces like a potter's vessel.
Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him.

How beautifully this accords with the prediction, "He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law."

Christ boldly claimed this office. When Pilate said, "Art thou a king then?" Jesus said, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world that I should bear witness to the truth." The accusation that the

Jews made against him before Pilate was that he claimed to be a king.

It seems to me this part of the subject would be incomplete without the beautiful Messianic passage descriptive of his entrance into heaven to take his seat on the throne, Psa. 24:7-10:

> Lift up your heads, O ye gates;
> And be ye lift up, ye everlasting doors:
> And the King of glory shall come in.
> Who is the King of glory?
> The Lord strong and mighty,
> The Lord mighty in battle.
> Lift up your heads, O ye gates;
> Yea, lift them up, ye everlasting doors:
> And the King of glory shall come in.
> Who is this King of glory?
> The Lord of hosts,
> He is the King of glory.

Jesus with his triumphal army entered through the uplifted gates and God said to him, Psa. 110:1, "Sit thou on my right hand till I make thine enemies thy footstool."

So the great apostle to the Gentiles understood this matter. In 1 Cor. 15:14-27 we read, "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death."

Thus it is seen that the prophets ascribed to the coming Messiah the threefold office of Prophet, Priest and King, and Jesus Christ fulfills these prophecies, meeting their requirements in every particular.

4. The office of king implies the office of law-

giver. Isaiah, in chapter 42:4, said, "The isles shall wait for his law." The fulfillment of this prophecy is abundantly shown in the New Testament writings. Jesus himself assumed the prerogative of expanding and amplifying the law. He said, "Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of judgment; but I say unto you that every one who is angry with his brother shall be in danger of the judgment. Ye have heard that it was said, Thou shalt not commit adultery, but I say unto you that every man that looketh on a woman to lust after her hath committed adultery already in his heart. Again it was said by one of old time, Thou shall not forswear thyself, but shall perform unto the Lord thy oath, but I say unto you, Swear not at all." He also asserted his authority in the following words: "He that heareth these sayings of mine and doeth them I will liken him unto a wise man that built his house upon a rock." "Ye are my friends if ye do whatsoever I command you." In giving His great commission, He said, "All authority in heaven and in earth is given unto me. Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you." On one occasion He said, "If ye keep my commandments ye shall abide in my love, even as I keep my Father's commandments and abide in his love;" consequently Paul says, "I determined to know nothing among you but Jesus and him crucified." He also declared that God had "put all things in subjection under his feet."

John in closing up his wonderful revelation says: Blessed are they that do his commandments, that they

may have a right to the tree of life and may enter in through the gates into the city."

God desired that we should thoroughly understand the authority of Jesus, accordingly he took him unto a mountain together with Peter, James and John. Moses, who had given the law from Sinai, and Elijah, who had been the great restorer of the law, were summoned to be present. Moses and Elijah were representatives of the other world; Peter, James and John were witnesses from this world. A voice came from heaven, saying: "This is my beloved Son in whom I am well pleased; hear ye him." God said in effect: "Ye have heard Moses and Elijah, I now declare my Son to be the Lawgiver; hear ye him." We are now, therefore, to hear Christ. He is our Lawgiver. Moses' authority has ceased; his law was good and perfect for its time and purpose, but as a final system it was not perfect, so Paul declared. Just as a boy might be perfect in his place, but not as a man, so the law of Moses was perfect as an intermediate step to serve as a preparatory measure, but not perfect as a complete system for all men and all times. Christ's law is the perfect law of liberty by which men are made free, while Moses' law tended to bondage, as law not written in the heart must inevitably do.

5. Christ's office as Judge is also declared in prophecy, Isa. 2:4, "And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." His function as Judge is exercised in kindness and love.

What a beautiful picture is here given of the Prince

of peace, and how admirably it accords with the song of the angels, "Glory to God in the highest, and on earth peace and good will to men." Christ came to inaugurate the reign of peace. He did not come to take up the sword: he came to establish his spiritual kingdom in which war and bloodshed would be unknown, whose citizens would be ruled by love to God and love to man. In Isa. 42:1-4 and 6-9, we read: "Behold my servant whom I uphold; my chosen, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break and the smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged till he hath set judgment in the earth and the isles shall wait for his law." "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house."

How completely all this accords with the beneficent character of Jesus Christ as Judge. The bruised reed he does not break, the smoking flax he does not quench. The unfortunate ones who are trodden under the iron heel of a heartless world he lifts up and sustains and gives to them new life and vigor. Those in whose hearts the flame of hope burns low, he encourages; he fans the smoking wick of the nearly extinguished hope until it glows again with a bright and holy flame. If he judges in righteousness, it is tempered with mercy. When he was here on earth the common people heard him gladly and even the sinful

were drawn to him by the genial warmth of his presence and the compassion of his infinite heart, and in all the ages since he has been the prophet of the common people, the friend of sinners and the hope of the sorrowing.

CHAPTER VII.

The Argument Based on the Fulfillment of Prophecies Concerning Christ's Death, Burial, Resurrection and Ascension.

1. The death, burial and resurrection of Christ are the central facts of the gospel. Paul says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures"—1 Cor. 15:1-3. Also he says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified"—1 Cor. 2:1, 2.

2. The death of Jesus was prefigured by type for four thousand years. When Abel offered his animal sacrifice it pointed to Calvary. When the patriarchs offered the slain victim on their rude altars, the death of Jesus was set forth. All blood that flowed from Jewish altars spoke of the blood of Christ. Every animal sacrifice was a fingerboard pointing down the line of the ages to the one great sacrifice to be made

once for all. The death of Christ was the great theme of the prophets. Isaiah graphically describes the scene of Christ's suffering and death, as we saw in a previous chapter. This was uppermost in the mind of John the Baptist when he exclaimed, "Behold the Lamb of God that taketh away the sins of the world." It was ever present in the mind of Christ himself. From his baptism in the Jordan, his road lay toward Calvary, and from this he never turned his face. He frequently spoke of his death. On the mount of transfiguration, when Moses and Elijah appeared and talked with Christ, the theme of conversation was his death at Jerusalem.

As we near the close of Christ's life there is a wonderful definiteness in prophecy and fulfillment. This fact points to the far-reaching significance of this thrilling scene which we do well to carefully study. Let us with reverent spirits listen to the wonderful utterances of the prophets of God, and respectfully consider the marvelous fulfillments.

I. The incidents connected with His death were minutely foretold.

1. Christ's rejection by the Jews was predicted. Isa. 53:2, 3, "He hath no form nor comeliness; and when we see him there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows and acquainted with grief; and one from whom men hide their faces. He was despised, and we esteemed him not." The fulfillment is unmistakable. In John 1:11 we read, "He came unto his own, and they that were his own received him not." His rejection by the Jews is here declared, and it corresponds with the prophetic utterance, "He is despised, and rejected of men." In Matt. 27:22, 23 we

read, "What shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified." These are the questions of Pilate and the answers of the people when Christ was on trial. How marvelously close the agreement with the prophecy read. If the prophecy had been written after the events transpired the correspondence could not have been more complete.

2. His betrayal was foretold. Zech. 11 : 12, 13. In this chapter the prophet evidently impersonates the Messiah. The incident hence becomes prophetic— "And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And the Lord said unto me, Cast it unto the potter, the goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of the Lord." The betrayal of Christ for thirty pieces of silver and the purchase of the potter's field is significantly pointed out in this circumstance.

Note these points in the prophecy: That the Messiah would be sold or betrayed for a price. This price would be thirty pieces of silver. This money would be given or cast to the potter in the house of the Lord. The fulfillment is close. Judas betrayed Christ for a price. The money given him was thirty pieces of silver. Through remorse Judas brings back the money, and the priests refuse to put the money in the treasury since it was the price of blood, and hence agreed to purchase the potter's field with it.

3. Many incidents of the trial and crucifixion are clearly predicted.

(1) Christ's demeanor when on trial. Isa. 53:7, "He was oppressed, yet when he was afflicted opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth." The fulfillment is very remarkable. During the trial the high priest arose and said, "Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace." Matt. 26:62. Again we read, "Then saith Pilate unto him, Hearest thou how many things they witness against thee? And he gave him no answer, not even to one word; in so much that the governor marvelled greatly"—Matt. 27:13, 14. Here again the fulfillment is complete.

(2) The indignities heaped upon him were foretold. In a Messianic passage in Isa. 50:6, we read, "I gave my back to the smiters and my cheek to them that plucked off the hair; I hid not my face from shame and spitting." Note the fulfillment. Matthew says, Matt. 26:67, "Then did they spit in his face and buffet him; and smote him with the palms of their hands, saying, Prophesy unto us, thou Christ; who is he that struck thee?" Also, Matt. 27:26, "But Jesus he [Pilate] scourged and delivered to be crucified." Thus we see that his terrible scene of persecution, the smiting, buffeting, scourging and even the spitting upon him were all in the vision of the prophet seven hundred and fifty years before it transpired. Could there be a stronger line of evidence than this?

(3) The mocking which Christ's enemies indulged in was foretold. In a Messianic Psalm we read, Psa. 22:6-8, "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they

shake the head, saying, Commit thyself unto the Lord; let him deliver him, seeing he delighteth in him."

Matt. 27:39, "And they that passed by railed on him, wagging their heads and saying, Thou that destroyest the temple and buildest it in three days, save thyself; if thou art the Son of God, come down from the cross. In like manner also the chief priests mocked him, with the scribes and the elders, saying, He saved others; himself he can not save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth in God; let him deliver him now, if he desireth him; for he said, I am the Son of God." Even the very language of Christ's persecutors was foretold by the prophet, and yet some tell us there is no specific prophecy.

(4) Christ, according to prophecy, was to be pierced. We read in Zech. 12:10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son." Psa. 22:16, "For dogs have compassed me; the assembly of evil-doers have enclosed me; they pierced my hands and my feet."

John says, chapter 19:34-37, "Howbeit one of the soldiers with a spear pierced his side." His hands and feet were also pierced with nails, thus fulfilling prophecy to the letter.

(5) No bones were to be broken. The paschal lamb slain every year was a type of Christ. Its bones were not broken. This was fulfilled in the slaying of the true Paschal Lamb. It was customary to break the limbs of those crucified. The soldiers came and brake the legs of the two others crucified with Christ, but

when they came to him and found him dead, they did not break his legs.

(6) His manner of death was foretold. The piercing of his hands and feet already referred to, Psa. 22:16, indicates crucifixion. "He shall be cut off from the land of the living." This indicates a violent death. Prophecy and fact thus closely agree.

(7) He was to be numbered with transgressors. Isa. 53:12 says, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors." Christ was crucified between two thieves. Matt. 27:38, "Then are there crucified with him two robbers, one on the right hand and one on the left." Christ also uttered a prayer for his enemies, "Father, forgive them, for they know not what they do."

(8) Even his burial was a fulfillment of prophecy. Isa. 53:9, "And they made his grave with the wicked, and with the rich in his death." It was doubtless the Jews' intention to bury Jesus with the wicked. He was crucified between thieves and would doubtless have been buried with them had not a rich man, Joseph of Arimathea, begged the body of Pilate and laid it in his own new tomb, assisted by Nicodemus, thus fulfilling the prophecy to the letter. His grave was appointed with the wicked, but he was with the rich in his death.

II. The resurrection of Christ is a subject of prophecy.

1. The predictions are clear and pointed. Isa. 53:10, 11, "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul

an offering of sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." This clearly points to the resurrection. Psa. 16:9, 10, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption."

Jesus foretold his own death and resurrection. Matt. 20:18, 19, "Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge, and to crucify: and the third day he shall be raised up."

2. Did Jesus arise from the dead?*

That Jesus Christ died on a Roman cross, that his body was laid in Joseph's tomb, that a stone was rolled to the door and the seal of government placed upon it, that a guard of soldiers was placed around the tomb, and finally that the tomb was found empty on the morning of the third day, are matters not in dispute. But two explanations of the missing body have ever been offered: First, the explanation offered by the disciples of Christ that he had risen from the dead; second, the explanation of Christ's enemies, that his disciples had stolen the body while the guards slept. Which of these explanations shall we accept?

To my mind the proofs of the claim of Christ's disciples are overwhelming. The minute circumstances accompanying the resurrection are given in detail: The coming of the women to the sepulchre,

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* In the author's book, entitled "The Commission Executed," is a chapter on "The Resurrection of Christ," to which the reader is referred for a more elaborate argument of the question.

the earthquake, the appearance of the angel, the fear of the guards and their flight, the angel's announcement to the women of the resurrection, and the coming of Peter and John and the discovery; in fact, the whole story as recorded is entirely consistent with the idea that Jesus rose from the dead. It is just such a story as we might expect under all the circumstances. There is not a single improbable circumstance recorded when taken in connection with the stupendous miracle of the resurrection.

The subsequent appearances are too numerous and unmistakable to admit of any doubt or deception. Nine different appearances are recorded before His ascension, under circumstances that permitted the reality to be thoroughly tested, which means that the appearances were actual facts, or the disciples were guilty of deliberate fraud. This latter supposition is not tenable for several reasons:

First, there is no discoverable motive for fraud. There was no possible advantage to be gained, and men do not deliberately perpetrate a fraud without some real or imaginary advantage to be secured by it. On the contrary, the disciples had much to lose by deception. All their worldly prospects were jeopardized by the testimony they bore, and even their lives were put in peril. Men do not risk life for a falsehood without prospect of gain. In the second place, their teachings were opposed to every form of deception. They propagated the loftiest code of morals the world has ever seen, and, if their testimony concerning the resurrection was false, they did this while practicing a monstrous deception, which is unthinkable. They also began to give their testimony in the very place that impostors would have avoided, namely,

where the facts were alleged to have occurred, and consequently where refutation would have been easy if their testimony had been false, and, moreover, they were consistent to the end, surrendering up their lives rather than retract. Then, if they could not have been deceived and did not perpetrate a falsehood, their testimony must be accepted.

On the other hand, the explanation for the missing body offered by the enemies of Christ is most unreasonable. The friends of Christ could not have stolen the body. A Roman guard, consisting presumably of sixty men, surrounded the tomb, and it was at the time of full moon, making the discovery of such an attempt, had it been made, absolutely sure, for certainly a whole guard would not sleep at the same time. Furthermore, for a guard to sleep on duty meant to incur the death penalty, and for the disciples to have broken the seal placed upon the stone meant for them to have incurred the death penalty on their part. Moreover, the guards stultify themselves when they testify that the disciples stole the body while they slept, for they were incompetent to testify concerning what transpired while they slept.

Last of all, let it be borne in mind that the disciples were too timid and disheartened to make any attempt to steal the body.

As to the supposition that the enemies stole the body, which was at one time put forth, I reply, they had no motive for such an act; on the contrary, every reason to prevent it, and if they had stolen it they would have produced it gladly when Christ's disciples put forth the claim that he had risen from the dead, for thus they would have completely overwhelmed them in their perfidy and deception.

Here I am content to rest the case. The proofs for the resurrection of Christ are so overwhelming that the best judicial minds accept it as a fact amply established by indubitable testimony. The doctrine of the resurrection of our Lord is fundamental to Christianity, and the apostles so regarded it, as their teachings abundantly show.

III. The ascension of Christ is clearly foretold.

1. The prophecies are beautiful and striking. In Psa. 68:18 we read, "Thou hast ascended on high. Thou hast led captivity captive; thou hast received gifts among men, yea, among the rebellious also, that the Lord might dwell with them." The specifications in this prophecy may be enumerated thus:

(1) His ascension is foretold.

(2) He was to lead captive captivity; *i. e.*, death.

(3) He was to receive gifts among men, or otherwise rendered for men.

(4) These were the rebellious.

(5) The purpose was that God might dwell among men.

Again we read, Psa. 24:7-10, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory."

2. The fulfillments are not less beautiful and striking. Acts 1:9-11, "And when he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from

you into heaven, shall so come in like manner as ye beheld him going into heaven."

We can not verify the prophecy concerning His entrance into heaven, but having traced the fulfillment of the many predictions concerning Christ thus far, we feel sure the event took place as David, by the Spirit of the Lord, described it. Jesus, having received the promise of the Holy Spirit, sent him down on the Pentecost that occurred soon after the ascension. Thus having ascended on high he received gifts for men, even for the rebellious that God might dwell among men.

Thus we see that the events of Christ's life from his birth to his coronation as King of kings and Lord of lords were minutely foretold, and the fulfillments are accurate in every particular.

I can do no better than to close by a quotation from the distinguished infidel, Renan. How an unbeliever could utter such words, I do not pretend to understand:

"Repose now in thy glory, noble Founder. Thy work is finished; thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of frailty, thou shalt witness from the heights of divine peace, the infinite results of thy acts. At the price of a few hours of suffering, which did not even reach thy grand soul, thou hast bought the most complete immortality. For thousands of years the world will depend on thee. Banner of our contests, thou shalt be the standard about which the hottest battles will be fought. A thousand times more alive, a thousand times more loved, since thy death than during the passage here below. Thou shalt become the corner-

stone of humanity so entirely that to bear thy name from the world would be to rend it to its foundation. Between thee and God there will no longer be any distinction. Complete conqueror of death, take possession of thy kingdom, whither shalt follow thee, by the royal road which thou has traced, ages of worshipers."—Renan's "Life of Jesus," page 350.

CHAPTER VIII.

The Argument Based on the Prophecies Concerning Christ's Kingdom.

1. A universal spiritual kingdom to continue through all the ages and even throughout eternity is a conception as unique as it is wonderful, and entirely worthy of the divine origin claimed for it. This kingdom is not something visionary or unsubstantial, but a real government, exercising its authority over men in the spiritual realm. It is not its purpose to supplant temporal governments, or in any way interfere with them, or exercise its authority over them except in so far as they may be influenced by the principles of the spiritual kingdom implanted in the people and their rulers, thus modifying forms of government and their laws and institutions. The so-called Christian governments, in their character and laws, furnish to-day a forceful illustration of the transforming power of the principles and doctrines of the spiritual kingdom. The systems of popular education and the eleemosynary institutions supported at public expense owe their existence to the principles of the great spiritual kingdom, of which Christ is the head, which have saturated the thought of mankind in all Christian lands. In short, the kingdom of our Lord and Saviour Jesus Christ, or as it is otherwise designated in the New Testament, "The Church of Christ," furnishes the highest form of religion the world has ever

seen, and we may well believe the highest possible to man, and indirectly it dominates the best governments of the world, and directly and indirectly it is responsible for all forms of benevolent and philanthropic work.

2. This wonderful kingdom existed in the purpose of God through all eternity. The Book of Revelation, in speaking of the conferring of the eternal reward upon the righteous, says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is not a new kingdom, but the one that is called the everlasting kingdom of our Lord and Saviour Jesus Christ, and is the continuation of the spiritual kingdom of which Christ is now the King. At the consummation of Christ's mediatorial reign, he will deliver up this kingdom to God the Father, that "He may be all in all."

We may, therefore, reasonably expect that this kingdom which had an existence in the eternal purpose of God would be a subject of prophecy, and we are not disappointed. When we turn to the Old Testament scriptures we find that:

I. The time and place of the inauguration of the kingdom are definitely predicted.

1. The place where it would be set up is indicated in Mic. 4:2: "And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The writer of Hebrews says, Heb. 12:18-23, "For ye are not come unto a mount that might be touched,

and that burned with fire, and unto blackness and darkness, and tempest and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them." This undoubtedly refers to the giving of the law at Mt. Sinai. The Hebrew Christians are reminded that they had not come to Sinai for their law—"but ye are come unto mount Zion, unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn." This Zion or Jerusalem is the place from which the law went forth, and the Hebrew Christians are reminded that this was the law to which they had come. In the same connection they are admonished not to refuse him that speaketh from heaven. This refers to the Lord Jesus Christ, the Mediator of the new covenant.

Is it not very remarkable that centuries before the new institution was established, a prophet of the people that had received their law on Sinai through Moses declared that the new law should go forth from Zion and the word of the Lord from Jerusalem, and is it not equally wonderful that when the new law went forth, Jerusalem was the place where it was first promulgated?

2. The time for the inauguration of the kingdom is also pointed out. The Mosaic dispensation was a typical institution. Its worship was a typical worship; its tabernacle, temple, priests and offerings were all typical of the coming kingdom. We would consequently expect that the inauguration of this dispensation would typify the inauguration of the new. The covenant with the Jewish nation was made at Sinai fifty days after the Passover feast, commem-

orating the deliverance of the Israelites from bondage by the slaying of the firstborn of the Egyptians. We would expect therefore that the inauguration of the new institution would correspond to the type which is furnished us in the promulgation of the law from Sinai, which was God's covenant with Israel.

Is it not an impressive fact that the correspondence is complete? The Passover was kept during the week in which Christ was crucified. Just fifty days after, counting from the Sabbath of Passover week, was the day of Pentecost, when the Holy Spirit came in accordance with his promise and the new institution was formally inaugurated. Jesus Christ had given his commission to his apostles, but had told them to tarry in Jerusalem until they were endued with power from on high. They were waiting according to instructions, and in accordance with the promise of Christ the Spirit came. Then Peter, to whom had been given the keys of the kingdom, stood up and preached the first gospel sermon that was ever preached, and declared the terms on which citizenship in the kingdom might be enjoyed. Three thousand entered upon the new relationship according to the terms enjoined.

Here we have the time of the beginning of Christ's kingdom, in exact accordance with the time demanded by the type.

II. The nature and characteristics of the kingdom are also pointed out.

1. The spiritual character of the new covenant was predicted, Jer. 31:31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their

fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put the law in their inward parts, and in their heart will I write it; and I will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin I will remember no more."

In this passage certain contrasts are brought out between the new and the old. First, the new law was to be put in the heart, the old was written on stone. It was a system of outward restraints, the new was an inward law controlling man by inward principles. Second, in the old, men had to be taught after they came into covenant relation, since they did not have to be taught in order to enter, being in covenant relation by virtue of birth. In the new, men had to be taught as a necessary condition of entrance. Third, in the old covenant sins were never actually forgiven; they were rolled forward from year to year until the efficacious sacrifice should be made. In the new, sins would be actually pardoned—"their sins and their iniquities I will remember no more." In Hebrews, chapters 8 to 10, the foregoing passage is referred to and the following conclusions reached: First, that Christ was the Mediator of a better covenant. Second, that the first had grown old and vanished, to make room for the second. Third, that Jesus became the Mediator of the New Testament or covenant which

came in force after his death. Fourth, that the law of the Mosaic dispensation was the shadow and that the Christian institution is the substance. Fifth, that Jesus came to take away the old and establish the new. Sixth, that through Christ a new and living way is opened up.

The fulfillment of all these implied contrasts are strikingly exact, so much so as to preclude the possibility of doubt in any candid mind.

2. The universality of the kingdom was prophetically announced. In Psalm 72 the reign of the righteous Messianic King is most beautifully set forth; verse 8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This is a beautiful poetic way of announcing the universality of the kingdom. In the same poetic vein, verse 16, he continues: "There shall be abundance of grain in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." This points to the wonderful growth of the kingdom. The prophet doubtless had the rich, abundant harvest-fields on the slopes of Lebanon in his mind's eye when he wrote and used this figure to express the abundant harvests which would spring from the seed of the kingdom. The Psalm concludes with these inspiring words: "And blessed be his glorious name forever, and let the whole earth be filled with his glory." The prophet Zechariah uses the same phrase, employed in the passage above, in referring to the Messianic King: Zech. 9:10, "And he shall speak peace unto the nations, and his dominion shall be from sea to sea and from the river unto the ends of the earth." In Heb. 2:14, the universal extent of

the kingdom is declared in these emphatic words: "For the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea." Isaiah speaks with no uncertain sound on this point: Isa. 2:2-4, "And it shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he will judge between the nations, and will decide concerning many peoples, And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This passage was used to show that the place of the setting up of the kingdom was prophetically announced. It also foretells the universality of the kingdom and the universal peace that will eventually be brought about under the Messianic reign. It has been reserved for us to see the hopeful signs of this universal peace. People in middle life will doubtless see this great end accomplished which was foretold by Isaiah nearly three thousand years ago. The Psalms abound in prophecies concerning the universal reign of the Prince of peace: "All nations shall serve him," "All nations shall call him blessed," "Thou shalt inherit all nations," "All nations shall worship before thee." Many other equally pointed prophecies might be cited, but no more are needed to make the point clear. How beautifully harmonious with all this is

the commission of our Lord: "Go teach all nations." "Go preach the gospel to the whole creation." "Thus it behooved Christ to suffer that repentance and remission of sins might be preached among all nations beginning at Jerusalem." Paul's commission received from Christ sent him to the people and the Gentiles, "to turn them from darkness to light and from the power of Satan unto God." And hence as he declared, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." In conclusion on this point, I call attention to the truth that the gospel of Jesus Christ has universal adaptability, as is shown by the fact that to-day it is being preached among all nations, and wherever it is preached the universal heart of humanity responds to its appeal.

3. The conquering power of the King is also a subject of prophecy. This is implied in some of the prophecies already cited. Isaiah said, "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." In the prophetic Psalm referred to, the declaration is made that he shall have universal dominion. Notice these statements well. The language is declarative, not hypothetical. This implies that no power shall or can prevent it. No opposing force can hinder it. The whole spirit of prophecy is in this vein of confidence. There never is any doubt expressed. God is regarded as behind this movement, and consequently no power is able to measure arms with him. Jesus spoke of the kingdom in the same way, "On this rock I will build my church, and the gates of Hades shall not prevail against it." This primarily means against the rock,

but since the church is built on the rock it carries with it the idea of the stability and abiding character of the church. The word "power" is one of the prominent words of both Old and New Testaments. It is used with great frequency with reference to the King and his kingdom. Jesus before giving his commission said, "All authority hath been given unto me in heaven and on earth," and it is said of him that he will come again "with power and great glory." In short, the aspect of power pertaining to Christ and his kingdom is one of the most striking features of revelation.

That these prophecies are well founded we have much to-day to show. The kingdom seems to be gradually overcoming all opposing forces. The enemies of Christ have never been able to gain a permanent victory. Every century from the beginning shows substantial increase. Once a Roman emperor erected a pillar upon the border of his empire, and engraved upon it, "Because Christianity has been destroyed." Vain, foolish man, his kingdom has long since been shattered to pieces by time's destructive forces, but the kingdom he thought he had destroyed still survives and moves onward in ever-increasing measures of power and glory as the ages advance. Even in its youth it was powerful enough to rise above the most cruel, bitter persecutions ever waged by the powers of darkness, and in the face of it all it captured the throne of the Cæsars, and to-day there are many indications that Christ will soon wield the scepter over a redeemed and regenerated world. The universal reign of Christ never seemed so near or so certain as at the present time. The victor's shout will soon be heard, "Hallelujah, the Lord God omnipotent reigneth."

4. The eternity of the kingdom is also prophetically declared; in Psa. 45:6, we read, "Thy throne, O God, is for ever and ever. A scepter of equity is the scepter of thy kingdom." The writer of Hebrews quotes this passage and applies it to the throne of the Son of God. In Rev. 11:15 we read: "The kingdom of the world is become the kingdom of our Lord and his Christ: and he shall reign for ever and ever." Paul, in writing to Timothy, says, 2 Tim. 2:12: "If we endure we shall also reign with him." And in Rev. 22:5, we read, "For the Lord God shall give them light, and they shall reign with him for ever and ever," thus corroborating the prophetic declarations of Paul. In writing to the Corinthians, 1 Cor. 15:25, 28, Paul says: "For he must reign till he hath put all enemies under his feet. . . . And when all things have been subjected unto him, then shall the Son also himself be subject to him that did subject all things unto him, that God may be all in all." Other prophetic references in both Old and New Testaments might be cited pointing to the eternity of the kingdom, but this is sufficient. The kingdom of Christ was set up on the first Pentecost after Christ's resurrection, immediately after he had ascended and had taken his seat on the throne, and it continues down to the present time with ever-increasing dominion and power, and it is prophetically announced that it will continue till all opposing power is put down when Christ will deliver up the rule to God, who will exercise dominion over his redeemed children and over the unfallen spirits that have never forfeited their first estate. This is the inspiring prophetic goal toward which the race is moving with unerring footsteps. In short, the whole trend of history points to the fulfillment of the prophecy.

CHAPTER IX.

Christianity a Supernatural System: The Nature and Purpose of Miracle.

1. Christianity is a supernatural system, or it is a fraud. By the word "supernatural" we mean superhuman. As a system it claims for itself a divine origin as contradistinguished from all philosophical systems that have originated or can originate with man, or that are or can be the product of the uninspired human mind. There is no claim that is more emphatically or persistently made by Christianity than this, and if it fails to sustain this contention, it must be regarded as a fraud of the most glaring and inexcusable character and consequently as undeserving of the consideration of honest, thoughtful men.

It is useless to talk of throwing miracles overboard and still holding on to Christianity. As a system it is founded on miracle. If its miracles are genuine, its claim is fully substantiated; if false, its claim is utterly discredited and its foundations are swept away.

The essential features of Christianity are based on at least three stupendous miracles—the incarnation, the resurrection and the ascension. Paul said, "If Christ be not risen, your faith is in vain." If these three miracles be accepted, there should be no difficulty in accepting all the rest of the miracles recorded, on the principle that the greater necessarily includes

the less. The day that witnesses the overthrow of miracles will be the day on which Christianity will be wounded to the death, but that day, it is safe to say, will never come. The assaults have been many, but all have been successfully repulsed. On this point the battle has been fought and the victory has been won.

2. The rejection of miracles leads to hopeless perplexity of mind. If the miracles recorded in the Bible are historically untrue, then the book that is the parent of the highest forms of civilization the world has ever seen is a tissue of falsehoods from beginning to end, which is a proposition no reasonable man can accept. The man who rejects miracles must believe that a religion that has evoked the loftiest morals and the divinest piety and the most generous philanthropy that the world has ever seen rests on error or lies.

Before approaching the miracles of Christ let us try to get as clear an understanding as possible of the nature and character of miracles in general and their relation to the system of material nature.

I. Numerous definitions of miracles have been given, but the names used to designate the various classes of miracles serve in a measure to define the term.*

1. Four words are used in the New Testament to designate supernatural occurrences.

(1) The word *"dunameis"* is used, which signifies "powers" and evidently has reference to the agency by which miracles were wrought. The power dwells for the time being in the divine messenger, but is derived primarily from the Divine Person. Powers are the separate puttings forth of the divine power,

* See Hoppin's "Pastoral Theology" for fuller discussion.

either by the Deity or by persons especially endowed by the Divine Being for a special purpose. Sometimes this word is translated "wonderful" or "mighty works."

(2) *"Terata"* is another word, which denotes "marvels" or "wonders." This term has reference to the wonder produced in the beholder. Here the ethical meaning of miracle is lost sight of, and it is a significant fact that this word is never applied to miracles except in connection with some other name, as, for instance, "signs and wonders." While miracles necessarily produced wonder in the beholder, they were never wrought primarily for that purpose. Christ never performed miracles to gratify idle curiosity or to astonish the beholder.

(3) *"Semeia"* is also used, which denotes "signs." This term has reference to the significance of the miracle. The ethical purpose is here brought to view. The near presence of God is indicated. They are the signs or seals of the superhuman power residing in the person who accomplished them: they are given to demonstrate the divine character of the person who works them, or of the work or office in favor of which they are wrought.

Not all signs are miracles. God has often given signs in no sense miraculous to designate that which he said would come true. A few illustrations will make this plain. The angels gave to the shepherds, for a sign, the finding of the infant Redeemer wrapped in swaddling clothes. To Eli was given the death of his two sons, as a sign that God's threatenings would come true. Sometimes men have appointed the occurrence of events in one way or another as signs that God's hand was leading them. Gen. 24: 14 is a

case in point, "And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master." We have another case in Judg. 6:36, 37, "And Gideon said unto God, If thou wilt save Israel by mine hands, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor: if there be dew on the fleece only, and it be dry upon the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken." 1 Sam. 14:8-11 is another instance. In these cases the signs were natural events, the miraculous element consisting in the prediction as in the first two cases, and in the divine response to the request in the other cases cited. As examples of miraculous signs we may refer to the works that God empowered Moses to perform in attestation of his mission.

(4) Finally, *"Erga,"* "works," is a term used by Jesus himself in reference to his miracles. This seems to imply that those things which to men were wonderful, were to him his natural work. If Jesus were "God manifest in the flesh," the wonder all ceases. The less is contained in the greater. The miracle of incarnation is the sum total of all miracles. The things which men call miraculous are simply works, natural legitimate works, for the God-man. Miracles are involved in the idea of God.

2. Some definitions have been given which may assist us to a better understanding of the subject. For example:

(1) "A miracle is an extraordinary act preceding

immediately and directly from the will of God."—*Rev. W. Anderson.*

(2) "A miracle is an unusual divine action. Natural law is habitual divine action. In a world containing creatures that are really free, both kinds of actions are essential."—*The Mysteries of Nature.*

(3) "Nature is afflicted with a fatal malady, and miracles are a part of the restorative means, elixirs in the healing prescriptions of the great Physician."—*The Mysteries of Nature.*

(4) A miracle has also been defined as "the operation of a higher law," but enough has been said to show that a miracle must be regarded as a work wrought by a superhuman power, either directly or indirectly put forth.

II. The relation of miracles to the natural world in which we live and move is a matter worthy of our attention in passing.

1. First then be it observed that miracle is not specially distinguished by being wonderful. The natural, when viewed aright, is just as wonderful as the miraculous. The grass growing beneath our feet is a wonderful phenomenon. Because it is common we forget its wonderful character. Who has been able to explain it? Who has succeeded in discovering the hidden mystery of the operation here going on? The seed sprouting is just as wonderful as the bread that was multiplied in the Saviour's hands. The bringing of men into existence is just as wonderful as to raise them from the dead. In reality, no greater power is needed in the one case than in the other. Evidently then the wonder does not constitute the miracle, since the wonder is just as great in what we call the natural.

2. Second, miracle is not a greater manifestation

of God's power than is seen in his work in nature all around us. Power, superhuman and incomprehensible, is being exerted in all natural processes. The farmer in order to produce a crop must enter into partnership with a superhuman power that does things he can not do. We lose sight of this fact because of our familiarity with these potent forces that we call natural. The natural therefore, when rightly viewed, is just as wonderful as the supernatural. Miracle is a different manifestation of divine power not necessarily greater or more wonderful.

3. Through natural phenomena God is speaking at all times to all men. These stand in no nearer relation to one man than to another. In miracle God speaks in special ways at special times to particular men for special and extraordinary purposes. Miracle is an extraordinary divine activity put forth as a creative act or in attestation of some extraordinary claim.

4. So far as we now see or know, the natural must begin in the supernatural or miraculous. We can see how the present order is maintained through the operation of what we term "natural laws," although we know nothing of the real nature of these laws. These natural laws do not, however, account for the origin of anything. No matter how far backward we may trace natural processes we finally come to a beginning, and that beginning demands miracle, or at least can only be accounted for on the supposition of supernatural power. Trees grow from acorns. Now, no matter whether the process began with an acorn or with a tree, the beginning calls for a miracle so far as we are able to see.

5. It is furthermore worthy of remark that while

the natural and miraculous are distinct in a large and important sense, it is yet true that the natural may become miraculous. Many unconnected causes may converge to a single end in such a way as to indicate clearly the presence of divine superintending power. The results may all be capable of explanation from known causes, yet when many unconnected causes conspire together to produce a certain result, this often comes to have the quality of miracle. The plagues of Egypt serve as an illustration. Swarms of flies and locusts and destruction of cattle by murrain were natural occurrences, but the peculiar intensity and the dread succession in which they came, following as they did the word of Moses and all tending to produce a certain result, entitle them to the name miraculous.

6. It thus appears that although the miraculous is distinct from the natural, and readily distinguishable from it, it is not against nature. It is probably not correct to speak of a miracle as a violation of natural law. The miracle is beyond or above nature as we know it, but not necessarily contrary to it. Often higher law comes in to modify or change the operation of the lower, but not to destroy it. It is natural for dead animal matter to decay, yet this natural action may be arrested or hindered in a given case by means of salt. What right have we to say, because certain things are not brought about by causes that we know and understand that therefore they can not be accomplished at all? Such a claim assumes that man in his natural unaided wisdom has knowledge of all forces and powers in the universe, which ought to be a claim too large for a modest man to make.

To deny the possibility of the miraculous is to

deny the possibility of the higher spiritual universe. The movements of the higher world are always miracles to the lower world. If a plant could think, a horse in its movements might appear to be a miracle. If one of the lower animals had the power of reflection, a man might appear to be a miracle. Plants are miracles to the stone, the horse to the plant, man to the horse, and God to man. If a man can do things that are miracles to the horse, ought he to deny that God can do things that are miracles to him? Is not the denial of miracles virtually a denial of God?

This leads us to consider:

III. The possibility and probability of miracle.

1. If miracle can not take place, then revelation from God, either direct or through a divinely inspired medium, is impossible, for revelation itself is a miracle. If God exists, he can speak and we naturally expect him to speak. If God has not spoken, it must be because he can not or will not speak. To deny to him the power makes him inferior to the being he has created. To say that God will not speak impeaches his goodness. No reasonable man will take either proposition. There is only one alternative remaining, and that is that God can and will speak. A revelation therefore meets the logical demand in the case.

2. But the denial of miracle involves the denial of revelation, and this involves a denial of the existence of God.

Now if God exists, he is the author of nature and its laws, and manifestly he can suspend his own laws if he choose or he can call into play higher laws of which we as finite beings may not know. Neither does it follow that he is always and under all circum-

stances compelled to follow the same process in what he does. He may have an ordinary way of working that we call natural, and yet he may now and then resort to the extraordinary, which may, with him, be just as natural as the ordinary. In fact, we would expect this, and consequently we may argue for miracles from a priori considerations.

Further be it observed that:

3. Miracles can not properly be said to be repugnant to experience as some have claimed. Several different and antagonistic aspects of the same fact may be repugnant, but unconnected and unrelated facts, no matter how different, are not repugnant to each other. I have never experienced an earthquake, yet the man who asserts that he has experienced one in a different country does not contradict my experience. I have never seen a dead man restored to life, yet such an event does not contradict my experience. It is simply an example of a different class of events from any I have ever witnessed. I have never seen an angel, such as Abraham and Lot and Mary and many others are reported in Holy Writ to have seen, yet I have no ground for denying the truth of these statements because the phenomena reported have not come within the range of my experience. I simply say here are experiences different from any that I have ever met, but I am not justified in denying their truth on that account. Nothing ought to be repugnant to experience that does not involve contradictory relations of the same facts or phenomena. If, for instance, some man should declare he saw a dead body restored to life at the same moment I saw it interred, I would say, his assertion is repugnant to my experience, because it involves contradictory

aspects of the same phenomenon, but when no such contradiction is involved there is and can be no such repugnance as it affirmed.

4. Really the denial of miracle is a denial that there is anything higher than the natural world.

Let us lift the discussion to a higher plane and admit the possibility of a spiritual kingdom that is above the natural and miracle at once becomes probable. Shall the higher spiritual kingdom be denied activities other than those permitted in the lower realm to which we belong? To say yes, is to deny the possibility of a higher kingdom. If there are spiritual beings greater than men, why may we not expect works greater than the natural man can perform?

In conclusion on this point let us keep in mind the fact that miracle is the only explanation that we have so far been able to find for the existing order of things, and until the universe as we know it can be accounted for without miracle let us not deny its possibility, but rather recognize its probability.

CHAPTER X.

The Argument Based on Christ's Miracles: Their Unique Character and Purpose.*

Since, so far as we know, all divine undertakings begin in miracle, a presumption is at once raised in favor of miracle in the inauguration of the kingdom of our Lord and Saviour Jesus Christ. Miracle stands at the beginning of the material universe, at the beginning of the human race, at the beginning of the Mosaic dispensation, why not at the beginning of the Christian dispensation? Moses was a type of Christ in his great work of leading the children of Israel out of bondage, establishing the nation and giving it God's law. For the accomplishment of this work God conferred upon him miracle-working power, which he exercised freely. Numerous and notable miracles were wrought by him as signs of his divine commission as deliverer and leader of his people. This not only creates an expectation as to the workings of miracles on the part of Christ, but really demands that he, as the great antitype of Moses, shall exercise miracle-working power in attestation of his divine mission. We are not surprised, then, that his biographers freely testify concerning miracles wrought

* See Trench on "The Miracles of Our Lord," also McIlvane's "Evidences of Christianity," and Farrar's "Witness of History to Christ."

by him. On the contrary, if no miracles had been wrought by him a presumption against the validity of his claims would have been raised by this fact. Hence, John, in summing the matter up, says: "Many other signs, therefore, did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name," and in the close of his book he says: "And there are also many other things which Jesus did, the which if they would be written every one, I suppose that even the world itself would not contain the books that should be written."

I once heard a professed Christian teacher of considerable note in one of the great universities say to his class, in substance, that miracles probably had some value in the early days of the church, but that they have little evidential value now, and in fact it would be better if we had no record of them. The more I reflect upon such utterances, the more I am convinced that those who make them are at bottom skeptical as to miracle, and probably disbelievers in the divinity of our Lord. In opposition to such doctrine I wish to go on record as declaring it to be my earnest conviction that miracles have the same value to us that they had in the beginning, and that we can not throw them away except at immense loss. I regard all attempts to discredit or belittle miracles as attacks upon the very foundations of Christian faith, and, therefore, to be resisted by all who believe in the divinity of the Christian system. The cry that "miracles must go" is a slogan of the enemy.

I hold it to be important to study:

I. The distinctive features of Christ's miracles

and especially as they are contrasted with other miracles recorded in the Bible.

1. The points of contrast between Christ's miracles and those of the Old Testament are clear and striking.

(1) The miracle workers of the Old Testament accomplished their work in many cases, at least apparently, at the expense of great effort. Moses had to plead earnestly, before his sister was healed of leprosy. Elijah had to pray long, and his servant went to look seven times, before the rain appeared. He stretched himself thrice on a child before its life came back. Elisha had to put forth even more effort in restoring the Shunammite's son. Christ always performed his miracles with the most perfect ease. He healed the leper by his touch. He healed ten lepers when at a distance. He raised the dead by a word. He stilled the tempest without effort. He apparently put forth no exertion in accomplishing the wonderful works recorded. He seemed always to possess superabundant power. There is never any hesitancy shown or indication of any lack of ability. This fact is suggestive of his omnipotence.

(2) Christ's miracles are apparently freer and larger. Elisha fed a hundred men with twenty loaves. Christ fed five thousand with five loaves. There is a largeness in Christ's miracles that points to his unwasting fullness. This points to his Deity.

(3) Others have some instrument, or symbol of power. Christ had none. Moses used a rod. Elijah his mantle. Elisha sweetened a spring with a dish of salt. Christ simply spoke and the work was done. True, in one instance, he used clay, but he performed other miracles of the same kind by his word, thus

showing this use of clay was of choice and not of necessity. The power was inherent and no artificial contrivance was needed to call it forth or assist him in its application to the work at hand.

(4) There is also a marked difference in character between the miracles of Christ and those of the Old Testament. Often the latter wore a stern, severe aspect. They were miracles of law. They were sometimes manifestations of God's anger against sin. Illustrations are seen in the plagues of Egypt, in the leprosy inflicted, in a sound hand withered. Many other examples might be cited. All of Christ's miracles were characterized by grace and mercy. They are always wrought to heal. The cursing of the fig-tree is not an exception. Its purpose is benevolent. A great lesson is taught as to what the doom of fruitlessness is, and no pain was inflicted. By this it is not meant that the miracles of the Old Testament were lacking in the quality of mercy. Sometimes severe punishment is the most merciful thing that can be done for the individual. The kind parent that chastises his child shows no lack of mercy thereby. Attention is simply called to the fact that the Old Testament miracles wore a sterner aspect than those of Christ.

2. Christ's miracles always exalted him as the worker. The power went out immediately from him. He was the source. When the apostles worked miracles they did it in Christ's name. Their power was not inherent, but conferred. Christ wrought miracles in his own name and by his own inherent power.

All this harmonizes perfectly with the doctrine of the essential divinity of Christ; with the idea that he was God manifest in the flesh; with John's teaching

that he was the Word, that the Word was God and that the Word was made flesh.

3. Christ's miracles are distinguished from all false or pretended miracles: First, by their public character. They were never wrought in the dark. There is never any suspicion of deception. The freest investigation seems to be invited. In the second place, they were never frivolous or lacking in a great purpose. The apocryphal miracles are silly and frivolous in the extreme. In their nature and character they seem to belittle the Deity in whose name they profess to have been wrought. Horace's maxim is a good one, "Never let a god intervene unless a difficulty worthy of a god is present."

II. The miracles of Christ identify him with the God of nature.*

He shows himself possessed of the same powers that we necessarily ascribe to God. Let any one make up a list of the powers that he thinks ought to belong to God and a study of Christ's miracles will show that he possessed those powers in full measure.

1. He displayed God's power in the mineral kingdom. That is, he could transform the inorganic into the organic without the agency of the life principle. Take for example the turning of water into wine, John 2:7-11. The vegetable transforms the mineral into the vegetable. The vine turns water into wine. Christ could accomplish the same result directly and immediately. This is just what we would expect of God.

2. We would expect that God can control the forces of the material world. Christ had this power, as

*For the line of thought here presented I acknowledge my indebtedness to the late Prof. Bruner, of Eureka College.

is shown by his stilling the tempest, Luke 8:22-25. Inanimate nature was directly obedient to him as we would expect it to be obedient to its creator.

Christ's power over inanimate nature is also shown in the temptation, Matt. 4:1-11.

Satan asked him to use his power over inanimate nature in two of the temptations; in turning stones into bread and casting himself down from the pinnacle of the temple. Christ, it is true, refuses, but the force of the temptation lay in the fact that he possessed the power that Satan asked him to use. Otherwise there would have been no temptation.

3. We would expect God to be superior to the laws of his material world. He who made the force of gravity ought to be able to control it. Christ had this power, as is shown by his walking on the water, John 6:16-21. In this miracle the fact appears that he could suspend the action of gravity. The lower law is displaced for the time by a higher.

4. We would expect God to be able to control immediately and directly vegetable life. Surely God can take away the life that he bestows. Christ displayed God's power in the vegetable kingdom. Note the cursing of the fig-tree, Matt. 21:18-20. A tree may be withered by natural forces: Christ shows that he could produce the same result directly and without the aid of natural laws. This is the only miracle of destruction that Christ ever wrought, but this is an act of mercy when we take into account its ethical purpose. We thus see that Christ can create and destroy the vegetable product without the aid of natural laws and forces.

5. We would expect God to control the lower order of animals directly and immediately. Christ

displays God's power in the animal kingdom. The two miraculous draughts of fishes are examples, Luke 5:1-11; John 21:6-14. In these cases he shows that he exercises immediate power over the animals in the sea and has knowledge of their movements. The finding of a piece of money in the mouth of the fish is another example, Matt. 17:27. If the miracle previously mentioned shows his power over the fish of the sea, this shows his knowledge of everything connected with them. If one swallowed a piece of money, he knew it, or could know it.

The directing of the disciples to the colt whereon never man sat, Luke 19:29-48, shows his intimate knowledge of the animal world.

6. He displays power expected of God over dead animal and vegetable matter, as shown by the feeding of the five thousand, Matt. 14:13-21, and the feeding of the four thousand, Matt. 15:32-39; Mark 8:1-9. There is no power in nature that will multiply dead animal matter. If we have living seed, nature will multiply it with her own processes, but Christ could do it without the aid of natural laws.

7. He displays the power expected of God over the malignant forces producing disease. The healing of the nobleman's son, John 4:46-51; the curing of fever, as in the case of Simon's wife's mother, Matt. 8:14-17; the healing of the woman with the issue of blood, Matt. 9:20-22; Mark 5:25-34; Luke 8:43-58; the curing of the paralytic, Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26; the cleansing of lepers, Matt. 8:1-4; Mark 1:40-45; Luke 5:12-16; Luke 17:11-19—all these are instances in point. In some cases he cured by his touch, in others he cured when at a distance. Many other cases of healing are mentioned: The

curing of the centurion's servant of palsy, Matt. 8:5-13; Luke 7:1-10; the healing of the impotent man at Bethesda, John 5:1-16; the opening the eyes of persons born blind, John 9:1-15, Mark 8:22-29, Matt. 20:29-34; the restoring the withered hand, Matt. 12:10-13, Mark 3:1-5, Luke 6:6-21; the healing of the man of dropsy, Luke 14:1-6; the curing of the deaf and dumb, Mark 7:31-37; the healing of lunacy, Matt. 17:14-21, Mark 9:14-29, Luke 9:37-42. These cases are of such variety as shows Him to have been no specialist, but rather the universal healer. We have confidence in the specialist because the limitations of human knowledge are such that no man can spread himself over a large field successfully, but no such limitations exist in the case of God. His power to heal must be unlimited. Christ demonstrated that he possessed this unlimited power.

8. He displayed the power of God in raising the dead. His voice could pierce the "dull cold ear of death." Departed spirits were obedient to his command. The raising of Jairus' daughter, Matt. 9:18-26, Mark 5:22-43, Luke 8:41-56; the raising of the widow's son, Luke 7:12-16, and the raising of Lazarus, John 11:1-47, are examples of the exercise of this power.

9. He displays the power we would expect of God in the authority he exercised over evil spirits. This is shown in the casting out of demons in the country of the Gadarenes, Matt. 8:28-34, Mark 5:1-20, Luke 8:26-39; in the healing of the demoniac in the synagogue at Capernaum, Mark 1:23-27, Luke 4:33-36; and in the healing of the daughter of the Syrophenician woman, Matt. 15:21-28, Mark 7:24-30. He thus shows that he was Lord over wicked spirits.

10. We would expect God to read the thoughts of the human mind. The scriptures ascribe this power to God and human reason says it must be so. God can surely penetrate into the secret recesses of the soul of man. Surely the soul can hide nothing from the eye of its Creator.

But if Christ is God manifest in the flesh then he must be able to look into the recesses of the heart of man and know what is there. Did he have this power? The record shows that he possessed the power that the logic of the case demands. He knew the character of Nathaniel even before he had seen him. He knew it was in the heart of Judas to betray him before the act was done. He knew it was in the heart of Peter to deny him, thus showing that he knew Peter better than Peter knew himself. On one occasion certain scribes said within themselves, "This man blasphemeth." And Jesus knowing their thoughts said, "Wherefore think ye evil in your hearts?" They had made no open charge, but Jesus knew what was in their minds. Thus we see that here again Christ meets the test of Deity.

11. There remains but one more test to thoroughly identify Christ with God. We doubtless must say that if God is omnipotent he has power to lay down his life and take it again. True, we may not be able to conceive of an emergency when he would do it, but certainly we will not deny to him the power. The scriptures, however, reveal just such an emergency. When God clothed himself in flesh and dwelt among us, it became necessary in the accomplishment of his wondrous plan of redemption to lay down his life and take it again. In other words, Jesus who was Immanuel—God with us—declared, "I have power to

lay down my life and I have power to take it again." He also said "No man takes my life from me." Therefore Jesus permitted his enemies to take away his life and he was laid in Joseph's tomb, but at the appointed time he took up his life that he had laid down, and came forth from the grave, thus meeting this supreme test of Deity. Jesus is the only one that ever unlocked the tomb from the inner side. Others had come forth, but the tomb had been opened by the power of God from the outside, but Jesus could come forth by his own inherent power, thus demonstrating his divinity. Hence he is declared to be the Son of God, with power by the resurrection from the dead."

Thus it is seen that Christ had the creating power, the controlling power, the restoring power, the mind-reading power, and the power over his own life that we expect, nay, shall I not say demand, that God shall have. Can you think of any other power expected of God that he did not possess? Perhaps some one may say all this with one or two exceptions is in the material realm. To this I reply that the material world is largely the theater of miraculous agency. Here is its chief field of operation. The laws of the intellectual world are such that the exercise of direct compulsory power in this realm is inconsistent with its very nature. Freedom seems to be one of the God-given prerogatives of spirit. God made man in his own image, and this being true, man is free since God is free. While it is conceivable that God could destroy freedom or take it away in a given case, yet in doing so the essential nature of the being is destroyed, at least for the time. As might therefore be expected, God seems to be very slow to exercise his power in a way to interfere with the freedom of

his intelligent creature. He respects the nature he has conferred in his dealings with man.

Christ, on one occasion, said to his disciples, after referring to his miraculous works: "Greater works than these shall ye do." Do we not here get a suggestion of the meaning of this language? A work in the higher realm of mind is greater than a work in the lower realm of material nature by as much as mind is greater than matter. These disciples were to go out to influence the minds of men, not by compulsion, but by presenting dominant principles and motives. They were to make the impure pure, the vicious virtuous, the ignorant wise, through the agency of the gospel he commissioned them to preach. This is greater than to control inanimate objects or irrational life, even though the latter might be done by the exercise of miraculous power. A miracle is great, but Christ has put into our hands a power than he considers greater, and the divine results accomplished demonstrate the correctness of his view.

Christ's miracles form an ascending series. Beginning with the inanimate mineral kingdom, they demonstrate his complete power in that realm. Ascending into the vegetable, they show forth his power in this higher realm. Mounting upward into the animal kingdom, they show his power there to be supreme. They also demonstrate his power over all malignant forces, and passing into the unseen world they show him to be complete master of all evil spirits. He also shows that he knows the human mind, but respecting its God-given freedom he does not act upon it by arbitrary irresistible power, but in harmony with its nature and its divinely ordained laws. Last of all, he voluntarily enters the unseen world, and

comes forth through the exercise of his omnipotent power, thus bringing life and immortality to light. What more can we ask in demonstration of his claim to divinity? Has not everything been done that can be done to establish the proposition that Jesus Christ is the Son of God?

We can not, therefore, look on the miracles as performed at random and without purpose. Each miracle in fact has a double purpose; one is to show forth some peculiar power of Christ which identifies him with God, the other related to the good of those upon whom it was wrought. It was thus calculated to awaken both faith and love. We are not only led to say, "Truly this is the Son of God," but we also lovingly exclaim, "Saviour, Friend, Elder Brother."

CHAPTER XI.

The Argument Based on Christ's Central Place in History.*

In the preparation for the universal spiritual kingdom, God's directing hand in the affairs of men manifests itself in two prominent lines of activity; namely, spiritual and secular. He has taken certain necessary steps of a religious character preparatory to the establishment of a church or spiritual kingdom, and he has controlled nations in their secular history to that end. In short, God has moved along two lines in his preparation for the kingdom and in his development of the kingdom as well.

1. **Christ stands at the center to which the whole religious movement before his time converges.**

1. As to His central place in God's great scheme of redemption there can be no question. From the time of the first prophetic utterance that the seed of the woman should bruise the head of the serpent, which was made to our first parents in the Garden of Eden, thence onward to the close of the Old Testament canon, there is one unbroken line of prophecies, verbal and pictorial, pointing to Christ and his kingdom. Not only do verbal prophecies abound, but

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* Phases of this argument are more elaborately presented in a chapter in the author's work entitled "The Great Salvation." A summary is presented here because it contributes to the completeness of the argument for Christ's divinity.

there are typical nations, typical institutions and typical individuals vividly portraying Christ in his most important offices and his kingdom in its most prominent features. In short, the Old Testament discloses a line of fingerboards pointing to Christ and his kingdom as the object and end of the whole movement.

2. But it should be observed that both positive and negative lines of preparation proceed side by side. In fact, there seems to be a dual process that makes for control in both the material and spiritual realms. The planets and their satellites are kept in their orbits by the operation of centripetal and centrifugal forces, and man is kept in his proper orbit by the operation of negative and positive law, not however when written as outside codes, but when written on the heart as inward governing principles. In harmony with this general law God's religious positive preparation for Christ was wrought out in the two divine dispensations—the patriarchal and Mosaic. The negative preparation was accomplished through the multitudinous, idolatrous systems that cursed the world, showing the utter failure of all human religions to meet man's spiritual needs and elevate the race. Here again we have an illustration of the truth that God can make the wrath of man to praise him. This negative religious preparation led to Christ by what we may term the process of exclusion, shutting man up to Christ as the only refuge.

II. But not only is Christ the center of the world's religious movement before his day, but he is also the center of its secular movement.

1. In the history of the antediluvian period, culminating in the flood in which a godless world was

overwhelmed in destruction, the great lesson was taught that mankind without a revelation from God must sink into ever-increasing depths of degradation and corruption, which must culminate in destruction. Man's impotency must be demonstrated before he will take hold of the hand stretched out to help him.* This lesson has been repeated again and again in the history of godless nations. The preservation of Noah and his family, to whom God's message was vouchsafed, shows the saving power of righteousness and lifting power of revelation. Here we have the first great negative step in the preparation for Christ.

2. The history of Egypt furnishes the second step in the preparation for the Redeemer. In the bondage inflicted on the Israelites, Egypt became a type of the kingdom of darkness, holding the world under the bondage of sin. Here is another example of the truth that God is able to make the wrath of man to praise him. Egypt invited Jacob and his family to take up their abode in the country, and she gave to them the goodly land of Goshen in which to live. Later, becoming alarmed at the rapid increase of the Israelites, she began to afflict them, and gradually made their burdens greater and greater, until they were subjected to a slavery of the most galling kind. In this we have a graphic picture of the course of sin. At first its allurements are pleasing. The bitter fruits are not apparent, but little by little sin fastens its chains upon its victim until he is, at last, held in the most dreadful bondage.

The appearance of Moses upon the scene as the deliverer of his people furnishes a type for the great spiritual deliverer Jesus Christ, who becomes the Re-

* See "Talks to Bereans," by Isaac Errett.

deemer of men from the bondage of sin, and their leader through the great wilderness journey of life to the passage of the Jordan of death into the everlasting rest.

3. The great nations of the Euphrates valley also contributed their part to the general preparation for Christ. The Israelites, after their deliverance from bondage and occupancy of the promised land, showed continual tendency to lapse into idolatry. They must needs undergo severe discipline in order that the roots of idolatry may be eradicated and a standing-ground secured from which to proceed with the crusade against the universal idolatry that God proposes to overthrow. In order to effect the necessary discipline God used the Assyrian, Babylonian and Medo-Persian empires as his instruments of chastisement. The people were carried captive, by one deportation after another, until the country was devastated and practically denuded of its Israelitish inhabitants, but God preserved a remnant who, cleansed of their idolatry and other weaknesses, returned to occupy the land and restore the commonwealth of Israel. Among the Israelites idolatry never more made its appearance, and hence a people was prepared for the coming spiritual religion. To this end, the great nations of the Euphrates valley, under the hand of God, contributed their part in the preparation.

But other lines of preparation were needed besides this largely negative work. God moves in harmony with man's intellectual and spiritual constitution. Man moves as he is moved upon through the powers and capacities with which God has endowed him. He must be enlightened and persuaded. Many lessons can only be learned by experience. This involves in a

large degree the element of time, consequently the time factor enters largely into the evolution of great systems of truth, and therefore, it is said, Christ came in the fullness of time; that is, when the lines of necessary preparation had been carried forward until they met at the focal point, which was called the fullness of time. In addition, therefore, to the negative preparation already alluded to, there must be spiritual, intellectual and political lines of preparation.

4. The Hebrew nation accomplished the needed spiritual preparation. First of all, it stood as a great bulwark against idolatry. True, the nation, time and again, apostatized, as we have shown, but gradually the lesson of one true and living God was learned, and thence onward it resisted all the encroachments of the surrounding idolatry. This was a necessary preparation. Christianity is the furthest remove from idolatry, and in order for its beginning there must be a people among which to plant it from whom the roots of idolatry have been eradicated.

The Messianic idea was also developed by means of prophetic utterances, although greatly misunderstood. This much, at least, had been accomplished. A general expectancy had been awakened throughout the nation of some great coming One. A Messiah was desired by the nation. True, they expected one to come far different in character and in purpose from the true Messiah, for which God was preparing them, but this general Messianic expectancy was a necessary preparation for Christ.

Moreover, solid foundations for the claims of Christ had been laid in prophecies verbal and typical. A pictorial worship representing the Church of Christ in a most forceful manner had been developed and

maintained, and verbal prophecies clear and pointed, and in great numbers, had been uttered. Finally, genealogical tables had been preserved in the nation, by which the lineage of Christ could be traced back through David to Abraham.

Furthermore, it should be noted that the chosen nation also accomplished a negative preparation in that they demonstrated the futility of both moral and ceremonial law as remedial systems. A higher moral law and a more beautiful ceremonial worship it is impossible to conceive of than the moral and ceremonial law of Israel.

Last of all, as a factor in the spiritual preparation, Israel had served a great missionary purpose. While it did not send out missionaries, its location was such as to bring it into occasional contact with surrounding nations. The East and the West, the North and the South, in their various wars, and in their commercial relations, necessarily had to pass through the Holy Land, and would incidentally pick up many of the peculiar ideas of this nation, and their ideas would also be more or less impressed upon the nations that held them in bondage.

5. In the intellectual preparation for the Messiah, the Greek nation performed a most important part. Through this people a language suitable for universal use was prepared which was very necessary to the propagation of a universal religion. The Hebrew language was too rigid and cumbersome, too provincial, too limited in its possibilities for the expression of nice shades of meaning to meet the requirements of the religion of Jesus Chrst. The Latin language was far too complicated to ever become a general medium of communication. The classic Greek also

was too perfect in its character for everyday, common use, but in the providence of God, the common Greek tongue was developed by the minglings of the peoples who spoke the various Greek dialects in the army of Alexander. This was a much-needed preparation.

Greek philosophy also assisted, in no small degree, in the general preparation. The doctrines of Socrates must necessarily have been a factor of no small importance in the intellectual preparation for the coming spiritual religion.

Greece also furnished an important negative lesson. She showed the impotency of culture to solve the problem of human need. All that literature and art could do failed to lift man out of his degradation and moral corruption.

6. It must be very evident that a political preparation was necessary for the successful propagation of a universal religion. Rome furnished this preparation. Having succeeded in establishing a universal empire, she imposed terms of peace upon the nations that made it possible for the heralds of the cross to go everywhere preaching the Word. In connection with this great political preparation, she accomplished a physical preparation in the construction of her great Roman highways, making travel comparatively easy.

7. In a general way, the preparation that had been made through the various nations may be summed up as follows: A great expectancy among all nations had been aroused. Even Confucius and Zoroaster had taught their disciples to look for a great coming One. Latin historians and Greek philosophers, with a prophetic acumen that seems almost miraculous, pointed to a coming kingdom and a coming king, and even heathen oracles contributed to some extent to

this general expectancy through the providence and directing hand of God.

Furthermore, the world had become bankrupt in hope. The impotency of the world's great men to solve the problem of human need, and to answer the deep questions of the human soul, had left the world in gloom and despondency. Thus, it will be seen that all great nations from the beginning down to the coming of Christ contributed in negative and positive ways to the general preparation for the Messiah. Truly it may be said that Christ came in the fullness of time.

III. Christ also stands at the focal point from which all lines of history, religious and secular, diverge.

1. Beginning with the inauguration of Christ's kingdom we have the institutions of baptism, the Lord's Supper and the Lord's Day pointing back to the great vital central facts of his history; namely, his death, burial and resurrection. It is therefore very apparent that Christ is the central figure in God's plan for the salvation of men.

The religious history of the world since Christ's coming, seen in the multitudinous forms of idolatry, not only demonstrates man's impotency to devise a scheme of redemption, thus negatively pointing to Christ as the world's hope, but it shows the degrading effects of idolatry, thus negatively pointing to the one true and living God as the only portion of the soul, and to Jesus Christ who was God manifest in the flesh and the true answer to man's craving as expressed by Philip, "Lord, show us the Father, and it sufficeth us." Thus Christ stands as the center of all true religious movement past and present, as is emphasized by the great negative lesson of idolatry.

2. The secular history since Christ furnishes two fingerboards, pointing to him—one positive and one negative.

(1) The highest forms of civilization the world has seen are Christian. Only where Christ has gone is woman elevated and honored, childhood sacred and blessed, old age revered and cherished, and suffering pitied and relieved. Only in Christian lands, or in lands more or less dominated by Christian influences, are homes for the orphan, asylums for the unfortunate, hospitals for the sick and shelters for the aged. Only in Christian lands are the highest and best forms of government seen, guaranteeing to man freedom from oppression, the largest possible liberty consistent with the general good, and equal chances in the race of life, and if this is not practically realized it is because those chosen to legislate and rule place themselves in conflict with true theoretical principles of government, and with the principles of the kingdom of God. It should also be observed that only in Christian lands, or countries where Christian ideals have been adopted, are found institutions for higher or technical education, supported by private benevolence, and thus brought within reach of the humblest individual.

Moreover, it is in Christian lands that literature in its purest and noblest forms flourishes, and art attains unto highest degrees of perfection.

(2) Wherever Christ has not gone darkness covers the world and gross darkness the people, thus negatively emphasizing the truth that Christ uttered when he said, "I am the light of the world." Africa groveling in degradation without a single great leader in any department of human activity; Asia with her Zoroaster, her Buddha, her Confucius and her Mo-

hammed; and pagan America in her savagery and superstition, all negatively proclaim the immense supremacy of the Christian system.

Thus it appears that Christ stands in the focus of all history, religious and secular, in all ages from the creation down to the present time. In the first place, there is a line of religious history showing God's preparatory steps for the advent of the Messiah, the establishment of his kingdom and the memorial institutions pointing back to him. Contemporary with this is the negative preparation furnished by the human systems which have universally ended in failure and in the lowest degradation of man, thus shutting man up to the divine plan of salvation. Next we have lines of secular history, accomplishing the needed collateral preparation prior to Christ, and the secular line of evidence, furnished in the history of Christian nations, making manifest the wholly beneficent effects of Christianity, and, with this, the negative evidence furnished in the history of the non-Christian nations, showing their utter inability to solve the great social and political problems that confront mankind.

Does not all this point to the divinity of the One that stands at the center of all historic movements, religious and secular, to whom the ages preceding him looked forward and the ages succeeding him look back? Must it not be apparent that he who has given the world the only religious system that meets man's wants and answers his deepest question, and who has enunciated the principles that result in highest forms of civilization and the best systems, social and political, is indeed what he claimed to be, the Son of God?

CHAPTER XII.

The Divinity of Christ as Proven by His Unique and Wonderful Personality.

As a foundation for this chapter I can do no better than to quote a text from one of the great prophets of Israel. Isa. 9:6: "For unto us a child is born and unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Also a passage from the New Testament, John 8:42: "If God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but he sent me."

Seven hundred and fifty years before the Saviour was born, the prophet Isaiah, looking forward to his coming and contemplating his marvelous character and life, said, "His name shall be called Wonderful."

The world has seen many wonderful men. Yet God never commissioned any prophet to foretell the coming of any one under this name save Christ. When Jesus appeared among men, he fully justified the prediction of the prophet, "His name shall be called Wonderful," or, as some translate, "A wonder of a counsellor." When he was twelve years of age, the lawyers and doctors called him wonderful, and even his own parents looked on him with amazement. At thirty, when he came to be baptized, John thought he was wonderful. "I have need to be baptized, and

comest thou to me?" When he delivered his sermon on the mount the people thought he was wonderful. "They were astonished at his doctrine, for he taught them as one having authority." His whole life was a continual surprise to men. Every day was a vindication of the prophetic voice. In all the ages that have intervened he vindicates his right to the name "Wonderful." Men killed him, buried him, but after three days found an empty grave. Several times since men have done the same thing with his religion, with like results. To-day Christ is exciting more wonder than ever before. He is the marvel of the centuries, the wonder of the ages.

In studying the life and character of Christ we see that the prophetic announcement and his own claim to divinity are substantiated. These are proven:

I. By the fact that His miracles and inner life are in perfect harmony.*

1. First, let us consider a miracle simply from without. Imagine a dead man lying in our presence: some one enters and speaks to him and he rises and moves about before us. Was this a trick or a reality? One says it is real, I saw it with my own eyes. The doubter says you may have been mistaken; he points to the conjuror who performs his wonders before the eyes of men, and openly declares them to be mere tricks, sleight-of-hand performances. Why, says the objector, may not the wonders Christ performed be of the same kind?

2. Now look at the miracle from the other side.

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* For a discussion of this and some of the following points, see Parker's "Inner Life of Christ," pp. 316-330. I have placed Dr. Parker's discussion under tribute, as I consider it very valuable.

Watch the man who performs the wonder: get at his thoughts, purposes, desires. Are his mental triumphs equal to his physical? Test the conjuror: on the stage he baffles us. He is our superior; when he comes down his superiority vanishes. There is a wonderful disparity between the outer and inner self. He drops to the common level at once. Test Christ thus; study his inner life; in thought, sympathy, purpose, desire, teaching, he is as great as when he performs his miracles. In all he is like God. There was no inequality in Christ. This is not true of any one else. In Moses we see inequalities. He drops to the human level. The same is true of every one but Christ.

3. This serves to explain Christ's estimate of miracles. He did not value them in themselves. He never paraded them or seemed proud of them. The reason is, because he was no greater without than within. It was not a phenomenal power, but merely an index finger pointing to the greater thing.

II. Christ's fidelity to his claim under all circumstances of life is a vindication of its truth.

He declared, "I proceeded forth and came from God." "God is my Father." It is remarkable that Christ was always true to his claim. At the age of twelve he said, "I must be about my Father's business." In toil he said, "The Father hitherto works, and I work." In trouble he said, "Father, let this cup pass." In danger he said, "Thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels?" In death he said, "Father, into thy hands I commend my spirit." He was true to his claim under all conditions and circumstances of life. The jewel of consistency shines never so brightly as in the life of Christ.

III. Christ's claim was vindicated by the testimony of his contemporaries.

1. Let our first witness be a man of influence and distinction among his people, Nicodemus by name. He was evidently cautious and discriminating. He came secretly by night. He had no motive for keeping back his true sentiments. What did he say? "Rabbi, thou art a teacher sent from God."

2. The second witnesses are men of the world; keen, shrewd, politic, suspicious and hard to be deceived. What did they say? They were expected to speak adversely. Did they do it? Listen. "Never man spake as this man." Wonderful testimony this!

3. The third witness: The Roman judge; calm, judicial, careful man. What did he say? "I find no fault in him." He washes his hands and says, "I will take no responsibility in this matter."

4. Fourth witness: A woman, and her intuitions are seldom at fault. Pilate received a message from his wife, who said, "Have nothing to do with that just person."

5. Fifth witness: Roman soldiers and the centurion. They had seen such scenes before. They have no motive now to falsify. The deed is done, Christ is nailed to the cross. What did they say? "Truly this man was the Son of God."

IV. Christ's claim is vindicated by his personal influence.

1. There is a certain quality in some men that draws or attracts. When they pass, all eyes turn to look at them. If they stop on the street, a crowd at once gathers. When they rise to speak, silence ensues. Men hang on their words. Nearly all the great military leaders have been men of this kind. Soldiers, wounded unto death, rise and shout as they

pass. Napoleon was such a man. Two hundred and fifty thousand men sprang to arms at his call after the first exile.

Study for a moment Christ in this light. How will he compare with the great of earth? He had no great memories of a hundred victories to give him prestige. On the contrary, Christ was weighed down with the experience of a twenty years' apprenticeship in a carpenter shop. He had not the advantage growing out of distinguished birth or great education. Let us imagine a comparison. Some one might have said to Him, "I belong to the nobility. I was born in a palace." Christ would have said, "I belong to the peasantry; I was born in a stable." One might have said, "I graduated at Athens, the great university town." Christ would have replied, "I never went to school a day in my life." Can such a man attract men? Will any one notice him? Can he draw a crowd? We read: "And seeing the multitude, he went up into a mountain." Strange any multitude should come, and yet they did, and hung upon his words. Yonder he stands on the shore, a great crowd around him. He enters a boat and teaches them. He has gone out into a desert place. A great crowd came. Night came on, but they did not seem to be aware of it. They were fascinated by his presence. When he entered a town men left their work and filled the house and yard where he was. Mothers came with their children to have him lay hands on them. He entered Jerusalem, a crowd preceded, casting branches in the way. He also drew individuals as well as masses. A nobleman came, and said, "My daughter is even now dead, but come and lay thy hand on her, and she shall live." "My

servant lieth sick," said a ruler; "but I am not worthy that thou shouldst come under my roof." A poor sick woman pressed through the crowd to touch the hem of his garment. There is also an overawing majesty about the Man. He sent multitudes away. His presence attracted the people, but his voice of authority could disperse them. When they would stone him, he passed through the midst, and no man dared to hinder him. He entered the temple and looked around on all things. The majesty of his bearing was so impressive that the incident was remembered and recorded years afterward. His immediate disciples stood in awe of him. The soldiers that crucified him were so impressed as to say, "Truly this was the Son of God." No wonder the prophet said, "His name shall be called Wonderful."

V. Christ's claim finds support in the opposite extremes which his life presents.

All life is made up of extreme experiences. The bright and dark spots are strangely mingled. Sunshine and shadow follow each other in rapid succession. No two persons have the same experience, yet all have varied experiences. But the life of Christ differs from all other lives in the sudden and opposite extremes found in it. It may be interesting to note a few examples. His advent is heralded by angels' song, "Glory to God in the highest;" soon he is being borne into Egypt, as helpless as any other babe. To-day he is in the temple arguing with the lawyers and doctors, and to-morrow he is at Nazareth subject to parents, like an ordinary child. He weeps at the grave like a helpless man, then says, "Lazarus, come forth," and the dead man obeys him. He sleeps in the boat like a tired mariner, then says, "Peace, be still," and

the winds and sea obey. He was on the mount clothed in glory at midnight, in the morning in the valley doing works of mercy. He asked for drink, yet he poured out the oceans. Standing to be spit upon, yet able to wither his persecutors by a look. Crucified, when angels would come to his rescue at his call.

VI. Christ's claim is also proven by the universality of his nature.*

1. Every great man has something that circumscribes him. Paul had his Jewish characteristics and feelings. Cæsar was Roman in thought and desire. Napoleon's plans and purposes were chiefly for his own nation, and Gladstone thought and planned for the British Empire. All great men have had their limitations.

2. Christ has nothing that limits him to race or class. His feelings, sympathies and plans overleap all barriers. He was not Jew, or Roman, or Grecian, but belonged to all. His words go into any language with perfect ease. He was "Son of man," child of the race. He made no distinctions based on race or class. He took into his plans all classes. The poor, despised woman and the rich Pharisee. He ate with sinners, also with the aristocratic. Every man was great because he was a man. Christ has, therefore, become the model for the purest philanthropy and most godlike charity.

VII. Christ's claim is made good by his complete revelation of God.**

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* See "The Man of Galilee," by Haygood, for this point and for others which I have found helpful to my argument in several chapters.

**Parker's "Inner Life of Christ" brings out this and the following point.

Before Christ came, the world had never had a complete answer concerning God. The revelation had been partial, and hence not final, for the reason that man was not prepared to receive a full answer until his experiences had taught him his real needs and had shown him his own inability to supply those wants. Man's cry for God was therefore unsatisfied, even under the divine dispensations previous to Christ's coming. The answer concerning God must be practical. It must reveal him in his true relations to man, and this could not be done until man's actual condition had been demonstrated. Philip said, "Lord, show us the Father and it sufficeth us." Philip expressed a universal desire. Jesus replied, "He that hath seen me hath seen the Father." Here is the answer the world needs, and this alone will satisfy. Here the definition of God is brought within the range of man's understanding so far as God may be known by a finite being. We need then to know what Jesus in reality is, in order that our desire and expectancy may be met. Let Jesus give his own answer. "I am the good shepherd." The world needs a shepherd. The cry of the greatest is for some one to lead them. "I am the door." This speaks of home and rest and peace. "I am the vine." This tells us of the source of supply. "I am the bread." This speaks of hunger satisfied. God in Jesus Christ shows himself to be the answer of every human want, and this answers the cry of the soul.*

VIII. Christ's claim is supported by the demands he makes on men.

He demands our all. "If a man would be my disciple let him deny himself and take up his cross

*In Chapter XIII., pages 152-154, this thought is presented from a different viewpoint, and also in Chapter XVII., pages 229 and 230, it is viewed from a different angle.

and follow me." "He that loveth father or mother more than me is not worthy of me." Could demands be more exacting? He asks everything. He never offers to compromise. Life, property, family, all, if need be, must be surrendered. Will men pay the price. The case of the woman with her box of spikenard, and the widow with her two mites, shows some will pay this price most willingly. The former poured out her accumulated treasure, the result of all her toil; the latter gave all her living and faced starvation. You say this was fanaticism—I answer, "No."

In all ages the very best of the race have honored this demand. They have freely surrendered life for Jesus, and count it all joy. They stand ready to do it to-day in countless thousands, and this fact stands in support of Christ's claim.

IX. Christ's claim is abundantly proven by his wonderful achievements.

1. Let us note the marvelous progress of the early church. Fifty days after its Founder had died an ignominious death on a Roman cross, upon the occasion of the first promulgation of the gospel among men, and in the city where its Founder had died, and hostility was intensest, three thousand bowed to the authority of Christ in a single day. Soon after, in the same place, other thousands acknowledged him as King, and within a few years it is estimated that the church in Jerusalem grew to thirty thousand souls. Soon the gospel spread from Judea to Samaria, and from Samaria to the uttermost parts of the earth. Churches were planted in all the great centers of the Roman world, both in Asia and Europe, and even in the imperial city itself. In a brief time,

in the face of the most bitter opposition and the fiercest persecution, it overcame its adversaries and captured the throne of the Cæsars. From the very beginning down to the present time it has made constant progress, and is to-day spreading with greater rapidity than at any time in its history.*

2. The political results are no less wonderful than the religious results. The rights of men among all nations are becoming more sacred, and the greatness of man is coming to be more generally recognized. Citizenship in the light of Christian teaching is coming to be a far nobler thing, and laws are being administered with more impartial justice. Nations are becoming slower to encroach upon the rights of each other, and the sisterhood of nations bids fair to be more than a Utopian dream.

3. The social results are equally striking. The Christian family, the unit of modern society, has been dignified, and has come to be the most blessed factor in our modern civilization. The duties of father, mother, children, neighbors and friends are coming to be better understood, and the social intercourse between men is being lifted up to a higher and nobler plane.

Woman is at last finding the place that God intended that she should occupy. From being the slave of man, she is truly becoming his helpmate. The chains of galling slavery under which she so long suffered are being stricken off, and to her is now being given her God-given place in the family, in the church and in society at large.

4. The eleemosynary results are also truly won-

* The "Gospel Preacher," by Benjamin Franklin, brings out this point.

derful. Go search the ruins of ancient cities and inquire for their institutions of charity. Where are the homes for the widow and orphan? The asylums for the unfortunate, the hospitals for the sick? They are not to be found. The world into which Christ was born was a world of terrible cruelty. Might made right and weakness was despised. Old people and deformed children were put to death, lest they might become a public burden, but under the influence of the teachings of Jesus all this is changed. Everything in the shape of man has become sacred. The world is being filled with institutions of charity. We have homes for the friendless, asylums for the blind and deaf and maimed and crippled, and even for the idiotic. Weakness is no longer despised, but pitied, and Christian men and Christian nations pour out their money as freely as water to alleviate the suffering and misfortunes of mankind.

5. The evangelistic results at the present time indicate that the Church of Christ has not lost her vigor. It has made more progress in the last century than it made during the first eighteen hundred years. In its missionary efforts it is circling the globe, and the far-away islands of the sea are to-day rejoicing in the salvation offered through the gospel of Christ. The day for which the prophets looked is drawing near. The kingdom of Christ will soon be extended from the river to the ends of the earth, and the King of peace will soon wield his scepter over a regenerated world.

Christ's purpose never seemed so near fulfillment as now. Soon we shall hear the shout of victory announcing the overthrow of Satan and the triumph of our King.

CHAPTER XIII.

The Argument Based on the Beneficent Fruits of Christ's Great Dominant Thoughts.*

Matt. 7:16: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

1. Every man and every system must submit to be judged by the great principle enunciated in this declaration of the Master, and stand or fall accordingly; and He who uttered this truth would be the last one to shrink from its application in his own case. Christianity makes no plea for charity or mercy at the hands of men. She says, "Judge me by my fruits." If the fruit is good, the tree must be good, but if it is evil, the tree must be evil. By this test she courts the judgment of mankind, and confidently awaits the issue.

2. As a second thought, introducing this chapter, I would call attention to the fact that the world at any given time is made by certain dominant or transforming ideas which determine the prevailing character of the people and their institutions, religious, social and political. It does not require many great controlling thoughts to make a nation or a world. Even one great thought may so take possession of a nation that it will serve to differentiate it from all

* I have gotten helpful suggestions in preparing this chapter from "Gesta Christi," by C. Loring Brace, and "The Divine Origin of Christianity," by Storrs.

contemporaneous peoples. Paul said, "The Jews ask for signs and the Greeks seek after wisdom," and he might have added the Romans seek after power. The Jews demanded signs in evidence of a divine calling or mission. Their great, dominant idea was one true and living God. To him they looked as the source of power and authority. Consequently, whoever came with peculiar claim or mission was asked to show a sign; that is, work a miracle to show his divine authority. The Greeks made wisdom the end of life, and the Romans sought power. Hence the Jews were characterized by religion, the Greeks by philosophy, and the Romans by power, and, as a consequence, by jurisprudence. Hence, one of her great poets said, "It is yours, O Rome, to give laws to the nations, to humble the haughty and protect the lowly." But while one great thought may come to characterize a nation it requires three controlling thoughts to dominate the whole circle of human life; namely, the idea of God, the idea of religion and the idea of man.

I would here call attention to:

I. The dominant thoughts prior to the advent of Christ into the world.

1. That the God idea, outside of the Hebrew nation, when Jesus was born into the world was polytheistic, perhaps no one will dispute. If there was a primitive monotheism general in the world, as some think, and as the Bible sanctions, it had long since been lost when Christ appeared. This polytheism, being largely the deification of the passions of the human soul and the various forces and aspects of nature, both beneficent and destructive, had borne its awful fruit of lust, sensuality, cruelty and corruption in religious ceremonies and practices, and, as a

consequence, also in the daily lives of the people. However, polytheism, with its awful fruits, had disgusted many of the more intelligent people, who had drifted into patheism or atheism as a natural result.

But notwithstanding the gross idolatry of a world-wide polytheism, with all its hideous rites and practices, the Hebrew nation had succeeded in grasping and preserving the doctrine of one true and living God with the attributes of infinite wisdom, power and goodness; a spiritual God, whom even it was a sin to represent by an image, and yet withal a personal God. This conception had been divinely implanted and kept alive in a chosen nation for a distinct purpose in working out the great scheme of human redemption.

2. The religions of the world into which Christ came were the natural fruit of the universal polytheistic conceptions of God. They had no connection with morality or purity of life, much less with service to mankind. The rites consisted of formalities devoid of spiritual meaning, gross and sensual practices supposed to be pleasing to the gods, and sacrifices intended to appease their anger or merit their favor; and why should not this be so, since even the worst passions of the human soul as well as the destructive forces of nature were deified?

3. As to man there was no conception of his inherent dignity. The idea of a divine, omnipotent, omniscient Creator not being in the thought of the world, as a matter of course a divine Creator for man was not conceived of. The most fantastic theories of the origin of men and even of the gods were taught. All, however, were conceived of as earth-born, and hence having no inherent dignity.

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Human greatness consisted of some accident that might attach to the individual. A man might be great by virtue of his power, as, for example, an Alexander or a Cæsar; he might be great by virtue of his wisdom, as, for instance, a Socrates or a Plato; or he might be great by virtue of his wealth, of which class Crœsus was a notable example; but all these are mere accidents, class notions, and consequently a society based on such ideas must be a class society, and per consequence a cruel, unjust society. Christ found a monstrously cruel world; a fearfully unjust world; a world of almost universal slavery. In short, "Man's inhumanity to man" was a well-nigh universal fact.

Thus we see the awful condition which was superinduced by three false ideas; namely, a false conception of God, a false conception of religion, and a false conception of man.

In order to have a new world we must have new controlling ideas, and hence I would call attention to:

II. The great dominant thoughts that Christ gave the world.

One of the biographers of Christ gives a beautiful and inspiring account of His advent into the world. On the night of his birth angels appeared unto the shepherds, who kept watch over their flocks, and sang, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Why this angel song? Why this chorus sung by the heavenly host? Because in the Bethlehem manger, hard by, a babe was born of a virgin, who when grown to manhood would give to the world new thoughts that would make a new world. These thoughts were simply the true ideas set over against

the three false conceptions that had made the cruel, unjust and corrupt world into which the babe of Bethlehem was born.

1. The idea that Jesus gave the world concerning God was in part the divine idea that had been intrusted to the Jewish nation, but with additions and enlargements which made it in reality a new thing, and for the giving of which God had been preparing through the ages. Jesus laid hold of all that God had been to the Jew. The God of the New Testament, like the God of the Old, is a spiritual being, having unity and personality—one who is omnipotent, omniscient, eternal—a God of justice, mercy and truth; a God of purity, uprightness and love. But Christ enriched it all with a nobler, fuller meaning, and made it a much more vitalizing force in the lives of men. Among the constitutional limitations of the human mind, in the reception of truth, is the psychological fact that truth can be clearly grasped only as it is approached through the concrete embodiment of the truth to be conveyed. That is to say, the abstract follows the concrete in order to its clear apprehension. Consequently an abstract presentation of God could not fully meet and satisfy the human mind. This explains the request of Philip, "Lord, show us the Father, and it sufficeth us." Had not God manifested himself unto Israel? Certainly so far as it could be done by a word revelation. Nay, more, so far as it could be done by wonderful providential dealings with an elect nation, but still there was something needed, as is shown by the request of Philip, who but voices a universal desire. In this lies the philosophy of the incarnation so much ridiculed by some, but, when properly viewed, meeting a con-

stitutional necessity of man. We need a concrete manifestation of God in order to understand, in any adequate way, the abstract conception of him presented in a word revelation. Hence said Christ, in answer to Philip: "He that hath seen me hath seen the Father." Christ is God in human form, moving on the plane of human action. This is the presentation of the God idea in the form adapted to the human soul, and from this and through this manifestation the abstract view of God given in the Old Testament is interpreted and made real and vitalizing. As Christ acted and felt and spoke, so God acts, feels and speaks. Here we get the idea of God for which the world had unconsciously waited. It was not different from the God idea of the Hebrew, because all the content of that idea was conserved, but it was made fuller, larger, richer, and brought more within range of the human understanding than any merely abstract conception could be. It is in fact the bringing of the idea of God down from the heights, as it were, and causing it to move before us in incarnate form and hence in a way to be most fully and completely grasped by the human mind. It was the making of the true God idea a practical reality by presenting it in the form of a pattern for our imitation. Hence says Paul, "We with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory even as by the Spirit of the Lord." This is the way the God idea becomes an exceedingly practical transforming force in human life.

It is also to be noted that this incarnation of the God idea has served to give it the universality that is needed for the salvation of the race. Jesus was absolutely free from all race or class or caste limi-

tations. His sympathies and aims were as wide as humanity. His love overleaped all barriers. His gospel appeals to the universal heart. Hence his commission was as wide as the race. With such a God as is represented in Jesus Christ henotheism is as impossible as polytheism. The incarnation of God in Christ Jesus is therefore the death-knell of all false gods, and the complete satisfaction of the desire of the soul. He is the one eternal, omnipotent, omniscient, changeless Being, the Creator of all things, but, by the incarnation, brought within the grasp of the human mind and within the reach of human reproduction in so far as the knowledge and reproduction of the infinite can be grasped and accomplished by a limited finite being. This conception gives to man the noblest possible origin, making him the child of God with a potential, blessed and happy destiny of limitless extent. Consequently, this incarnate God laid down his life and took it up again, thus bringing life and immortality to light, and giving to man the hope of a life eternal.

2. The second great controlling, transforming thought that Jesus gave the world pertained to religion. Instead of the monstrous and degrading conceptions of God that entered into the multiform religions of the polytheistic world, and the impure rites and inhuman practices supposed to be pleasing and acceptable to gods of like passions with the human votary, Jesus taught that true religion was not a matter of place or form or ceremony, that it was not a matter of appeasing the wrath of God by offerings or self-inflicted punishments, or of pleasing the impure desires of gods by lustful practices no less dishonoring to the being worshiped than to the wor-

shiper; but he lifted religion to the highest possible plane by making it in its Godward aspect to consist of the adoration and worship of a pure, upright, loving, perfect Being, infinite in all his attributes, and in its manward aspect to consist of fullest service to mankind. Hence, Jesus regarded service rendered to mankind as service done to himself, and James, one of his apostles, declared: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." It was a wonderful apocalypse as to the nature of religion when Jesus said to the Samaritan woman, who thought acceptable worship was a question of locality, and this had been true under the Mosaic economy: "Woman, believe me the hour cometh when neither in this mountain nor yet in Jerusalem shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for such doth the Father seek to be his worshipers. God is a spirit, and they that worship him must worship in spirit and in truth." Here is the beginning of the spiritual worship, which, with its complement, service to mankind, constituted the idea of religion that Christ gave to the world. If the pure, spiritual worship of God, as taught by Christ, has in some instances been corrupted by forms and ceremonies without the spirit, as is doubtless the case; if the pure and undefiled religion of Christ and his apostles has been devitalized by the misconceptions or perversions of men, charge it not up against the Christian system, but charge it up against the departures from the Christ idea, which, when clearly grasped, has ever proven most beneficent.

3. The third great dominant thought of Christ had reference to man. With him human greatness did not consist in any of the accidents that may attach to man. Man was great, independent of the accidents of wealth or power or wisdom, or any other ennobling circumstance. He was great aside from the fact of race or nationality or class. He was great, even independent of the universal constitutional fact of sex. Consequently Paul, the apostle of Jesus Christ, declared, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He also declared, "For ye are all the sons of God by faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female, for ye all are one man in Christ Jesus." All this falls into line with the great commission of our Lord, who sent his apostles to the whole creation with the message of grace. But you ask what was Christ's conception of the greatness of man? In what did it consist? I answer, in the intrinsic quality of man as such. Man is great simply because he is man. Each man, every man, is greater than all the universe outside of God's intelligent beings. Therefore, he said, "What doth it profit a man to gain the whole world and forfeit his life?" With Christ the individual was great stripped of everything that men call great. Therefore, he looked upon humanity with a wholly impartial eye. He went in and ate with publicans and sinners. The outcasts warmed themselves in the sunshine of his presence. The common people heard him gladly because he spoke to the universal heart.

Down beneath the rough, uncouth, unlovely exterior of the lowest, humblest, yea, even vilest individual he saw a jewel of priceless worth. He was the first one to grasp the idea expressed by the poet Burns, who, after considering the lowly condition, humble circumstances and coarse garb of some men, exclaimed:

"A man's a man for a' that—
For a' that and a' that.
The rank is but the guinea's stamp;
The man's the goud for a' that."

Here, then, we have the three great transforming thoughts that Christ gave the world—the true ideas of God, religion and man.

III. The results of Christ's great thoughts upon the world.*

1. It has given us a spiritual religion void of superstition adapted to every individual of the race, entirely apart from any qualifying circumstance: A religion that fits the child and the philosopher, the poor and the rich, the rude and the cultured, the servant and the master; men of low or high degree, male or female, bond or free; such a religion as only God, who made all men and understands all men, could provide for all men; or, to state it in another way, such a religion as only the one true and living God could give to his creature man.

2. The great, dominant ideas of Christ are responsible for the larger measure of freedom that men are coming to have wherever Christianity has gone.

(1) Christianity has done this not by direct legislation of an ecclesiastical kind. On the contrary,

*In Chapter XIX., latter part, some of these results are referred to in giving summary.

Paul sent a slave back to his master and he taught the mutual duties of master and servant. How, then, can the statement just made be defended? It is in this way: Christianity effects great reforms and corrects great abuses, not by direct legislation that would stir up strife and lead to disastrous consequences, and no doubt defeat the very end in view by precipitating questions for which there had not been the necessary preparation, and for which public sentiment was in no sense prepared, but by the inculcation of great principles that must in the very nature of the case produce the desired fruit. When Jesus taught the inherent dignity and greatness of each and every man he uttered a doctrine that would in the very nature of the case emancipate the slave. Slavery is incompatible with Christ's doctrine concerning man. Men may not recognize it in the beginning, but as they grasp it in all of its far-reaching meaning, and come really to understand its logical application, every wrong and injustice under which man suffers must be put down. If each man is intrinsically infinite in value, and a child of the King, then one man may not hold another in bondage and deny to him his natural inherent rights. Under the operation of this great principle, the holding of men in physical bondage has practically disappeared wherever Christianity has gone. If other forms of slavery exist, such for instance as industrial slavery, they are in opposition to the principle that Christ declared, and in the general course and upward sweep of events it is only a question of time until they too must perish.

(2) Christianity has given to us the political governments in which the largest liberty is guaranteed

to the individual consistent with the general good. Where have the magna chartas and constitutions of civil and religious liberty been written? In Christian lands. Christ's doctrine of individual greatness, apart from all accidents that may attach to man, is the palladium of liberty. Christ is the remote author of every instrument guaranteeing liberty to men. You may say Thomas Jefferson wrote the Declaration of Independence. I feel warranted in declaring that Jesus Christ enunciated the principle that made such a declaration possible.

(3) We hear much said about free speech, free press and free church. From whence do these ideas come? They spring out of and are based on the conception of the nature and dignity of man that Jesus gave to the world? Free institutions can not grow out of or rest on the doctrine of class greatness or the greatness that comes from some accident that may attach to men. On the contrary, free institutions are a Christian product resting upon the intrinsic, inherent, individual greatness of man, which is the idea Christ gave to the world. In connection with this, I would say that human rights in every form, including trial by jury, the sacredness of the human person, the equal interests of all in the great natural resources, rest finally in the doctrine of the greatness of the individual man. If you would take out of the world the idea concerning man that Christ taught, you would destroy a large part of the blessed fruits of our civilization to-day.

3. Christ's idea concerning man has given us a new social economy. Down beneath the social order lies the question of woman's status in the popular mind. When Christ came into the world woman was

a slave to the most abominable and unjust social customs. She had no rights except such as man might choose to give her, and if he chose to give her nothing, she had no redress. In Roman law she was the sister of her own children; that is, she occupied the status of her own child. What she received was a matter of favor from the lord of creation, her husband, or perchance a mere matter of chivalry and not of natural right. Among the German tribes, with whom woman occupied a position of considerable influence and authority, she had no rights in law. A man might cut off the limbs of his wife, or mutilate her body, but the law took no account of it. Polygamy was an almost universal, social custom or habit. Woman was looked upon as very inferior, and in no sense the equal of man, as is the case even to-day where Christianity has not gone.

But what has happened to woman where Christ's doctrine of the greatness of man, irrespective of sex, has gone? Polygamy has disappeared. It can not survive where this principle is allowed to have sway. Gradually woman has been emancipated. She is recognized in law and enjoys its protection equally with man. She can not be sold as a chattel, as was the case before Christ came, and as is the case now in many places where Christ has not gone. If there are rights that are still denied her, it is because reforms are slow, since it takes a long time to educate the masses of men up to the high level where they can recognize all the rights of their fellows.

The Christian home is the most sacred and blessed place beneath the skies, and this is the unit of society as we know it to-day.

4. Christ's idea of the greatness of the individual

man has produced what has been termed the sisterhood of nations. That there is much selfishness and jealousy, yea, even injustice, even among Christian nations, I will neither attempt to excuse nor deny, but the sentiments existing between nations to-day are so vastly superior to those that existed when Christ came as to justify the claim that we are living in a new world. Might made right among the nations as among the individuals when Christ came. Every nation regarded every other nation as its natural enemy. Each looked upon the other with covetous eyes. Wars of conquest were continually waged, and the victors despoiled the conquered, carried off their wealth for their own enrichment and put to death or carried captive the conquered peoples. Legates or ambassadors, though commonly respected for obvious reasons, were frequently put to death. Weak nations sooner or later had to succumb to the stronger, even if for a time this was prevented by the jealousy of the stronger powers. Think what a mighty change has come to pass. A high code of international ethics is maintained. The science of international law has been developed within the Christian era. It would be impossible now for a national herald or messenger to be imprisoned or put to death. Great international courts are now held for the adjudication of disputed questions. Peace congresses are being held from time to time looking to the disarmament of all nations preparatory to, and anticipatory of, a universal and perpetual peace. Human life is becoming too sacred a thing to be sacrificed in the settlements of disputes between nations. And why all this? Because of the doctrine of the dignity and greatness of the individual man as taught by Jesus of Nazareth.

It was reserved for the United States to give the highest exhibition of national unselfishness and philanthropy ever given to the world. If a like example was ever furnished, I have never learned of it or do not recall it. I refer to the action taken by our Government in behalf of oppressed Cuba. When she was writhing under the heel of her oppressor, with but little hope of relief, our Government said to Spain, "Restore order and peace, or give her liberty." Millions were voted from the national treasury to prosecute a war in behalf of that oppressed people, and that too without hope of reward. Nay, rather, the declaration was made in advance that there was no intention of annexation. And when victory was won, we quietly retired and left the liberated free to establish their own Government. Does any one imagine that such a thing could have been done prior to the advent of Jesus Christ?

5. The effects of Christ's idea of man upon our educational systems and mental culture generally should not be overlooked.

(1) The free school system of this and other lands seems to be such a necessary and beneficent thing that we accept it without asking from whence it came. Popular education was unknown when Christ came. It has been said that the school of Plato was not invaded by the footsteps of the mechanic and tradesman. Plato taught a very select school. Only the favored few had access to it. The same was true in Egypt. The great schools belonged to the royal or priestly classes. They were not intended for the children of the many. Of all ancient nations only Israel had anything approximating popular instruction, and that was very far different from

the systems of popular education supported at public expense to-day. As some one has said, referring to the time before Christ came, "Philosophy dwelt on high. She was considered too sacred to be approached except by the favored few." But now philosophy has come down from the heights. Her blessings are scattered beside all waters. Why all this? Wherein lies the explanation? Is it not apparent that Christ's doctrine concerning man explains it, and that alone? Childhood, which was once despised, has now become a sacred thing. Even the smallest, humblest child is of infinite value. Hence it is entitled to an education that its fullest possibilities may be realized.

(2) But Christianity has done another thing. She has given a new education by giving a new analysis of man. It is only Christian education that educates the whole man. Recognizing man's threefold nature—body, intellect and religious or moral nature—she sets to work to provide for every part of her complicated subject. The body, being the most obvious factor in man, was recognized by ancient peoples, and was consequently provided for in the systems of education and notably so in Greece. In her great national athletic games she gave a great stimulus to physical education, and in so far as she did this, she is to be praised. Furthermore, her great national ideal, wisdom, with its necessary corollary perfection, led her to try to reach the highest degree of excellence in everything she undertook. Consequently when she undertook the development of the body, she tried to make it perfect. Did she succeed? Do we not go back to Greece to-day for our highest ideals of physical perfection? In her painting and sculpture she has left a record that testifies to her

superlative achievement in physical culture, as well as in art. She also recognized the intellectual factor in man, and provided for its development in no mean way. The intellectual products that she produced hold their place among the intellectual giants of all the ages. But what a startling lesson she has given us. As a nation she stands unsurpassed in the physical and intellectual development of man, but she has given us at the same time the saddest picture of moral degradation. "A Corinthian" has become the synonym for corruption. This shows that physical and intellectual development may be entirely dissociated from moral culture, and, alas, our own observation in this age confirms the sad lesson taught by ancient Greece. We see many intellectual giants with almost faultless bodies who are moral lepers. What was wrong with the education of Greece, the nation that has given us the best education of any ancient people? Simply this, she either did not recognize the religious factor in man, or she made no proper provision for it. But how could she be expected to do so? The God of revelation had not been given to her. She had the God idea that was the universal heritage of the ancient world, except in the Jewish nation. Greece could not have given a proper religious culture, even if she had recognized man's religious nature. But how does the matter stand now? Christianity has given the complete analysis, and she sets to work to provide for the whole man in her educational system. If any so-called Christian college does not do this it is untrue to its name and profession, and there is far less excuse for that sort of thing in this day than for ancient Greece. Now the Sun of righteousness has risen, with healing in his beams.

Now the Christian conception of man has given us a more just and adequate view of him, and consequently revealed the true conception of his education. I recently heard a president of a great State university say, "The State can not give religious instruction," and he assigned as a reason the fact of sectarian Christianity. The idea, of course, was that sectarian jealousy made it impossible to give religious instruction lest students should be taught doctrines obnoxious to their parents. I think he was wrong in this, because the great doctrines of the Bible are not sectarian. The doctrines that make sectarians are extra-Biblical. He also said that, even if the objection of sectarianism could be overcome, still there remains the fact that State schools are supported by the taxes of Jews, infidels and Christians, which makes religious teaching impossible in State schools. Here I think he put forth an argument of much more merit, and of far greater strength. But if this is true, then the State school for the higher culture work is a dangerous place to send a young man or woman. As long as the student can be kept in the home, and under the influence of the home church, the godless character of the public school may in a measure be neutralized, but as soon as the young person passes out from the religious influences of the home and home church, and falls into the unreligious, not to say irreligious, atmosphere of a State university, do not be surprised if dire results follow the experiment. Christian parents little dream of the danger to which they expose their children when they send them to the so-called great State schools. The college or university under Christian auspices and influences, is the only safe place in which to educate young people.

This may seem like a harsh and uncharitable judgment, but a long experience in educational work, and a somewhat close observation, justifies me in the assertion. We have far too many intellectual giants who are moral dwarfs to permit the belief that our system of public education is all that it should be. The Christian school, instead of having become outclassed, as some claim, was never so much needed as it is to-day, and indications are not wanting that Christian people are waking up to that fact. After this slight digression, I return to the proposition that Christ's idea concerning man has given the world a new education, both in its popular and intrinsic character.

(3) In addition to the two ways in which Christianity has affected the education of the world, I must mention the general quickening imparted to the intellectual life of the world. The three great ideas that Christ gave to the world could not but greatly affect the general intellectual life of the people wherever Christianity has obtained controlling power. This is shown nowhere more strongly than in the literature of Christian nations. I do not limit this statement to the literature produced by Christian men, but to literature generally in Christian lands. Poetry, philosophy, fiction—in short, every form of literature—has been largely influenced by Christian thought, Bible phraseology and Bible style. The classic literature of the ancient pagan world was artistic in finish and marvelous in its diction, but its moral tone was very low. Some one has pointed out the wonderful moral drop from Isaiah to Homer. The same moral drop is seen between the literature of Christian nations and that of the ancient pagan

peoples. Scarcely an author can be found in Christian countries, be he a professed Christian or not, whose ideas are not largely colored by Christian thought, and whose diction is not influenced by the Bible writers. Biblical words, metaphors and similes abound, and the moral standards that Christianity has produced are accepted and set forth as a matter of course. Whenever a work is produced that sets aside the Christian morality, the general moral sentiment of the people is outraged, and there is a protest, not only from Christians, but from those who make no profession of religion. This shows how greatly Christian sentiment has permeated the general intellectual life and thought of Christian nations.

But aside from this should be noted the general quickening of intellectual life, as shown in all forms of thought, whether in theoretic expression or practical application. Improvements of every character and inventions of all kinds abound in nations in direct proportion to their Christianity. To state this fact is all that is necessary in order to receive general consent. Jesus Christ has been the intellectual quickener of mankind wherever he has gone.

6. The dominant thoughts of Christ have done much to elevate public morals in all Christian lands. The picture that Paul, the apostle, gives of the moral degradation of the ancient world is something terrible. Such pollution and impurity is scarcely thinkable in our day, and yet we sometimes feel that the world is even yet fearfully corrupt. But we have come a long distance from ancient Rome, or even from cultured Athens. The gladiatorial combats of the Roman amphitheater would not be tolerated now in truly Christian lands, to say nothing of the wholesale

slaughter of captives by wild beasts for the holiday delectation of the callous, inhuman multitude. I have only to hint at a few things to suggest to the intelligent mind the many points of vast improvement in the morals of to-day. The gluttony and drunkenness practiced at ancient feasts by even the nobility are hideously revolting to the modern mind. Among the nations of the earth when Christ appeared, virtue was a thing to be sneered at, and all classes, rich and poor, philosopher and rustic boor, vied with each other in the hideous, lustful practices. It was indeed an awful world, too vile even to be spread upon the printed page for the eyes of the people of Christian lands. The general public to-day would not excuse the author who would presume to picture the cruelty, lust and general debauchery of the ancient world in a specific way. We can only speak in general terms, otherwise we would offend the moral sensibilities of this uplifted world wherever Christianity has gone. This alone tells the story of the immense moral rise effected by the ideas of God, religion and man that Jesus of Nazareth gave to the world. Here we rest the case, so far as this line of argument is concerned.

CHAPTER XIV.

The Divinity of Christ as Proven by His Mental Superiority.*

"He needed not that any should bear witness concerning man; for he himself knew what was in man."—John 2:25.

The wisdom of Christ was a subject of prophecy, as has been stated in a previous chapter. Isaiah said, "His name shall be called Wonderful, Counsellor," and he also declared that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." These utterances are abundantly justified by Christ's teachings and the knowledge he displayed of all matters bearing on man's condition, needs and destiny. Even the few words of his that have come down to us justify the language of some in his day that: "Never man spake as this man."

I. Christ's divinity is shown by his profound insight into human nature.

1. Let us ask what was the ultimate object Christ had in view. In the prayer he taught his disciples, the first petition was: "Thy kingdom come, thy will be done on earth as it is in heaven." God's

*I am especially indebted in this chapter to "The Man of Galilee," by Haygood, for helpful thoughts and suggestions. Josiah Strong's works, "Our Country" and "The New Era," have furnished valuable thoughts. I am also indebted to a discussion of the difference between philosophy and Christianity that I have somewhere read, but which I can not now recall.

will is the fountain of all order, harmony and peace. Heaven is heaven because God's will is done. Earth is not heaven, because God's will is not done. When all men shall make the will of God the law of life, heaven and earth will meet. Evidently, the whole purpose of Christ's scheme is to lift men up to right thought and right action; in short, to bring man's will into harmony with the will of God.

In a general way, the ultimate object of Christ respecting mankind has been sought through other agencies than that of the church. Many schemes have been devised for curing human nature of its vices, and helping it up to a high moral plane, where justice and right prevail. Many systems have been proposed, differing to some extent, but the differences are unimportant. Some are purely philosophic and some are religio-philosophic, if the term may be allowed, but all these schemes may be included under the comprehensive term "philosophy." The systems of Confucius, Zoroaster and Mohammed are religio-philosophic in character; that is, they seek to cure human ills through the inculcation of religious principles and superstitions somewhat philosophic in character. Ever since the time of Socrates, philosophy, as dissociated from religious systems, has been engaged in solving this problem. It has had two great purposes: First, to teach men what is right; that is, to show them in what right consists; second, to weed out the vice that is in man. At the present time the opponents of Christianity hold that in an advanced civilization Christianity must give place to philosophy. They claim that philosophy teaches the only real way of making men good, and that the good effects of Christianity are to be attrib-

uted to the truths of moral philosophy, blending in a system in which there is more or less of superstition, and that the world in its progress is leaving the superstitions behind, and that consequently Christianity will finally be displaced by a rightly devised scheme of ethics.

2. A comparison of Christ's method with the philosopher's method may help us to understand both better.

(1) Christ, through his apostles, formed an institution which he called his church, and this is radical and fundamental in his scheme of redemption. This word "church" is used interchangeably with the word "kingdom" or the phrase "kingdom of heaven." He instituted a solemn ordinance—baptism—which was at once a rite of initiation and a condition of pardon. It was the consummating act in a process that inducted the individual into his church or kingdom and gave him the promise of pardon and acceptance with God. This rite he made obligatory on all. He established a common feast as a reminder of himself, and especially of his death for the sins of the many, and thus of the indissoluble union believers have in him. To unite men in a church by the strongest possible ties, he considered vitally important. He urged unity and the closest fraternal fellowship. Divisions were condemned. If necessary, every other tie must be dissolved before this. This church took its name from Christ, and he was the king, ruling with absolute authority. Now compare this with anything else the world has seen. No school of philosophy bears any resemblance to this. The teaching of ethics needs no society. Some have imagined that there is a resemblance between

the Christian Church or local congregation, and the schools of philosophy, thus making Christianity but one of the many schools, but there is no basis for such a view. It is true that philosophical societies were formed, and these societies lasted a long time under various names. But these existed for mere convenience. The society constituted no part of the system. The teacher had to deliver instruction orally, and hence any plan that would bring the pupils together was a wise expedient. After the great diffusion of books took place, philosophers ceased to form societies. Such expedients at once became unnecessary. The philosophic method now seeks to produce conviction in the minds of isolated individuals by published writings, and no organization is necessary to the accomplishment of the purpose sought. No philosopher to-day forms a society; it is wholly unnecessary.

(2) Philosophy depends wholly upon its subject-matter; that is, upon reasoning, upon the statement and acceptance of abstract truth. Christ depends greatly upon his personality. In fact, he magnified his own personality and held it up as the essential thing. The philosopher seeks to sink his own personality. He wishes his argument or truth to do all and his authority to count for nothing. He trains men to pursue a method that will discover truth within certain limits, and which may be used by anybody. With Christ, however, personal authority was primary, and argument entirely secondary. In fact, he did not lay down premises, and reason from the known to the unknown, but he stated truth dogmatically upon his own authority. He continually exalted himself. "Who do men say I

am?" This was the paramount issue. He claimed superiority over all other men. The philosopher belittles himself; Christ exalted himself to the highest authority and to universal royalty. The Christ method is consistent with the claim of divinity, and only on that ground is it justifiable. Divinity is the only plea that will save Christ from the charge of egotism. "Without me ye can do nothing." Such a statement would have overwhelmed in shame and confusion any one but Jesus Christ.

(3) The same contrast appears in the requirements made of the followers of each respectively. The philosophers care nothing for what their disciples think of them personally. They care simply for the triumph of the system. On the contrary, Christ laid great stress on personal attachments to himself. "If ye love me, keep my commandments." "Simon, son of Jonas, lovest thou me?" "He that hath my commandments and keepeth them, he it is that loveth me." The radical difference between Christ and all philosophers now becomes apparent. Christ was a great teacher. He said, "I am the light of the world," but merely intellectual light was not the whole idea with Christ, nor even the most important idea. In his view of the case the dynamic power of truth lay in the advocate, or rather in the incarnation of the truth. The philosophers seek to deal with the head simply. Their influence is merely an intellectual one. Christ knew too well what was in man to rest the cause there. Light is good, but more than philosophic truth is needed. There must be example. Here, then, is found the difference between Christ and the philosophers. Philosophy seeks to cure the

vices of human nature by working upon the head; Christ seeks to secure the same result by educating the heart as well as the head. Philosophers may explain what is right, but Christ says that is not sufficient, man must be disposed to do the right. Wrong actions spring from two causes—wrong ideas and wrong impulses—and Christ seeks to cure the wrong disposition as well as to correct the false notions.

(4) Christ's method undertakes to solve a problem that no philosopher was ever wise enough to even discover; that is, to control the heart. What matters it to show men the right if they are not disposed to do it; that is, if their desires and impulses are wrong? Men will follow their impulses rather than their heads. Some system is needed to beget the right impulse. Christ sees the trouble and undertakes to solve the difficulty. What is his method? Christ says the first step is a strong personal attachment. Let a man be drawn forward and upward by love for another, and this other a person of striking and conspicuous goodness; in fact, of absolute perfection. Let a man vow obedience to such an one. Let him be closely linked with others who have made such a vow. Thus will he be saved for time and eternity. Philosophers seek the individual man. They deal with men as isolated units. Christianity, it is true, seeks the individual, but it abhors isolation. It gathers men into companies bound together by a tie that unites them to a living head. Thus every man has constantly before him an example of what he may become! What then is the philosopher's purpose? To teach men the right. What next? To depend on them to do it by cool

determination—by a sheer exercise of will-power. What does Christianity purpose? To teach men the right? Yes, far more. It purposes to create in man an all-consuming passion, as the necessary impulse to lead men to do right.

That philosophy is wrong is proven by the fact that it has utterly failed to accomplish the task it has undertaken. Some illustrations will help us. Why does the patriot face the cannon's mouth? The philosophic answer is, "He knows what is right, and has decided to do it." That will not account for the sacrifice. Love is the explanation. He loves his country, and is, therefore, ready to die for it. Why does the parent toil for the child? Philosophy answers that it is cool determination to perform a recognized duty, but this does not account for it. Love is the true explanation. It is a heart matter rather than a head matter.

How does it happen that the Galilean Peasant solved the problem that has baffled all philosophers? Here is the answer, "He knew what was in man." He who made man knew best the secret of his wonderful mechanism.

Philosophy laid no contribution upon heart power, because it recognized no such power. It dealt exclusively with the head. Christianity made much of the heart, because here are the mainsprings of action. Christ taught that both evil and good proceeded from the heart. The Christian idea is that "with the heart man believeth unto righteousness." The difference is radical, and is founded on a profound knowledge of man.

II. The teaching of Christ stands as an unanswerable proof of his divinity.

1. The subject-matter is far superior to any possible product of the human mind. The Sermon on the Mount is of itself sufficient to establish Christ's claim to divinity. The echoes of that sermon have never died out. It has been the wonder and admiration of the greatest minds in all the ages that have intervened. In its profundity, in its suggestiveness, in its simplicity, in its purity of sentiment, in its deep spirituality, in its comprehensiveness, in its majestic sweep, in its practical bearings upon life, it stands unapproached by anything man has ever uttered or will ever be able to speak. Socrates said that the teacher that must come must be more than a man that he may teach things impossible for man to know. The teaching of Jesus meets this requirement in the most satisfactory way. Christ boldly pushes out into the field beyond the ken of unaided human vision, and talks with as much calmness, confidence and assurance as a professor in mathematics would assume in discoursing upon the most elementary principles of his science.

2. Christ's method of teaching is as grand and peculiar as is the matter of his teaching.

(1) He is dogmatic to the last degree. If he were divine he must be dogmatic. Inductive and deductive methods are proper for the man who has to reason from the known to the unknown, but for "God manifest in the flesh" the dogmatic method is the only reasonable method. There is a tendency in all minds to search for ultimate truth. They reason, investigate, strive to know. They seek the ultimate facts. Christ uttered wonderful truth, yet he never seemed to search. He did not reason from the known to the unknown, but leaped at once to the

ultimate truth, and never doubted the accuracy of his knowledge. He spoke dogmatically and with great assurance, "It has been said," . . . "But I say unto you." "He taught as one having authority."

(2) He was absolutely extemporaneous. His utterances were flashed forth instantaneously. No questions were ever so hard that he needed to ask time to consider. When men tried to entrap him or puzzle him with hard questions, he instantly flashed forth the answer that never had to be recalled or amended.

(3) His method was the very perfection of simplicity. Mighty truths that almost stagger the greatest minds were couched in such simple language and presented in such a marvelously simple manner that a child can grasp them. It is said that "the common people heard him gladly," and when we read Christ's wonderful teaching presented in such plain, unpretentious style we readily understand why this was so.

(4) His method was also illustrative. He employed wonderful parables. In this Christ stands as the master. No such parables have ever been written as those recorded by the biographers of Christ.

(5) He also reduced everything to actual practice before the very eyes of men. Not the least of Christ's instruction lay in what he did. Christianity can never be divorced from the Christ life. In this respect it differs from all philosophic systems. What Socrates says, what Bacon says, are the important matters. The system does not depend upon the life, but upon the utterances of the philosopher. Christ's life was the light of men. Christianity rests upon a personality and not upon an abstraction. Herein Christ's method far overtops all human methods.

3. Christ's teaching, as exhibited both in word and deed, is characterized by entire freedom from mistakes. Who has ever taught that did not have to take back or amend something? To speak the final word on any subject requires absolute and perfect knowledge. If there be any unexplored corners, any side of the question not examined, any relation of a truth not understood, our final word may have to be amended, but Christ's utterances were always final, which implies perfect knowledge, which in turn implies divinity.

Christ's deeds, which are really his masterpieces of knowledge, are characterized by the same perfection that attaches to his utterances. The strongest calcium light of criticism failed to show any defect or flaw in Christ's words or deeds, unless they have been dragged from their true relations and attendant circumstances and events, or condemned in disregard of some of the important factors bearing on the problem in hand.

4. Christ's teaching is also characterized by its universality. The Saviour of all men must be able to speak to all men. "God manifest in the flesh" must be able to address himself to all his children. In this respect Christ meets the demand. He speaks to the universal heart. The Sermon on the Mount may be preached from every mountain in the world, and the people in the valley will hear it and respond. No other teacher was ever able to do this. Some speak with power to one class, some to another, but none but Christ can speak with power to all men. The world has seen great teachers, who have been able to speak to individuals or classes or races or nationalities, but the world has never seen but one uni-

versal teacher who spoke with equal power to all men.

5. Christ's teaching was also exceedingly practical. This, after all, is the supreme test. If he fail here, all is lost. No impractical theorist can ever live growingly among men, much less lay claim to divine wisdom. Some say Christ's teaching is ideal or fanciful, and hence impractical. Some say Christ's teaching is purely theoretical and unsuited to actual conditions as we find them. Some say that it is romantic and visionary, and hence can not be applied to life as we must necessarily live it in this intensely practical world. I know of no better reply to all this than simply to look at the answer Christ's own life gives when placed beside his doctrines.

(1) Take, for example, his doctrine as to the value of the soul. He taught that the soul is the most valuable thing in all the world. "What would it profit if a man should gain the whole world and lose his own soul?" That simply means that the individual soul placed in one side of the balance weighs more than the whole world placed in the other. To lose the former and gain the latter would be to lose all. Does His practice agree with his teaching? See his treatment of the fallen Samaritan woman. A woman who had had five husbands, and was then living with a man who was not her husband—so fallen that you and I would scarcely dare to recognize such an one on the street, yet when she came to Jacob's well to draw water, Jesus, though hungry and thirsty, preached to her one of the most wonderful sermons that ever fell from his lips. Consider his dealings with the adulterous woman who was brought into his presence. "Let him that is without sin cast the

first stone," is his reply to her accusers. Then with godlike sympathy and benignity he says, "Neither do I condemn thee, go, sin no more." Every human soul, apart from all adventitious circumstances, was the great thing, as shown by his treatment of men.

(2) Take another of His hardest doctrines, "Bless them that persecute you, and pray for them that despitefully use you." Can this doctrine be put into practice, is the interesting question. Men say, "No." But Christ says, "Yes," and demonstrates its practicability. We read that when he was reviled, he reviled not again. When he was persecuted he threatened not. He also said to the disciples, "Pray for them that despitefully use you." "Love your enemies." Did he do it, or are these the utterances of an impractical dreamer? Listen! When suffering in the agonies of the cross, he said, "Father, forgive them, they know not what they do." "O Jerusalem, Jerusalem," the city that had rejected him and heaped indignity upon him, "thou that killest the prophets and stonest them I sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not."

Pick out the hardest doctrine that Christ ever taught, that his critics claim is most visionary, most impractical, and I will show you that Christ put this doctrine into actual practice in his own life in the fullest way. There was absolutely no disparity between his theory and his practice, and it should also be kept in mind that Christ's precepts embodied in life make the ideal man—husband, father, citizen—in short, man in all his relations to the world, and the very best men in the world to-day are the men who

incorporate most fully Christ's teaching in their own lives.

6. There is a composure about Christ in all he says and does that is superhuman. When a really great thought is born in the mind, or when some new application or relation of truth has been discovered, there is a thrill of excitement and ecstasy produced in the soul. Christ, however, utters original truths of the most sublime and momentous character, with the utmost composure. It almost sets the soul on fire to receive at second hand the Sermon on the Mount, the story of the prodigal, or Christ's intercessory prayer. What would have been the intellectual excitement of the man in whose mind these wonderful thoughts were for the first time born? It is related of Sir Isaac Newton that he was thrown into the intensest excitement, and completely overwhelmed by emotion, when by mathematical calculation it was demonstrated that he had discovered the great law that controls the heavenly bodies; but Jesus, in uttering the greatest truths, is as calm and serene as a May morning. This simply shows that known unto him were all things from before the foundation of the world. Had Sir Isaac Newton made the worlds and hung them in their orbits, he would not have been excited in speaking of their controlling laws. Jesus, by whom all things were made, can speak calmly when uttering the greatest truths that it has ever been man's good fortune to hear.

III. The divinity of Christ is impressively shown by the superiority of his purpose to all human purposes.

1. In its greatness it transcends everything

human, just as the infinite transcends the finite. Napoleon, in a speech at St. Helena, contrasted the work of himself, Cæsar and Alexander with that of Christ. His conclusion is summed up in these words: "I know men, and I tell you that the resemblance between Jesus Christ and the founders of great empires and the gods of other religions does not exist. There is between Christianity and whatever other religion the distance of infinity." Take the greatest of human purposes, that of a great conqueror or of a great philanthropist—of a Howard, or a Wilberforce, or a Booth—and the purpose of Jesus swallows them all up like the ocean swallows up the mightiest rivers, like God's great sky swallows up the stars.

The moral and spiritual renovation of the race, the regeneration of man, and the enlisting of the universal heart of man in a love enduring for time and eternity, such as will lift man up to the God plane, and make him a worthy companion of unfallen spirits, such a purpose is a proof that he was divine. It is not only worthy of God, but is only possible with God. Even after God thinks it man can but imperfectly grasp it.

2. The originality of Christ's purpose is as wonderful as its greatness. Originality is a very rare thing. We are conscious that for the most part we are only handing forward in new form that which has come to us. Even when we think we have an original idea we can never be sure. There is a great deal that floats in upon us from the intellectual atmosphere around us that we are unconscious of. Sometimes a secondary idea comes in with another on which the mind may be chiefly fixed, and we are scarcely conscious of the secondary thought. Who

shall be able to say what is absolutely original with himself, and what is not?

The design of Jesus to establish a kingdom of souls, a universal, all-pervading kingdom, a kingdom as real as any kingdom that ever existed, is strictly an original idea. He was not enriched by a single thought from any source. Neither Zoroaster nor Confucius nor the philosophers of Athens contributed aught to him. In Nazareth, a secluded spot, removed from all possible contact with the thought of his age, he grew to manhood, then came forth and announced his godlike purpose. And even had he come in contact with all the philosophers and philosophies of the world, he would have found nothing similar to, much less identical with, his wonderful plan and purpose. No one ever dreamed of a universal religion. It was new, perfectly original with Christ.

IV. Christ's divinity is shown by the originality of his method.

The originality of this method is no less striking than the originality of His purpose.

1. He did not use force. No other founder of empires ever dared to throw force aside. Napoleon said, "Alexander, Cæsar, Charlemagne and myself founded empires, but upon what did we rest the creation of our genius? Upon force. Jesus alone founded his empire on love, and at this hour millions of men would die for him." Christ's symbol was a cross, not a sword. When Peter drew his sword Christ said, "Put up your sword. They that take the sword shall perish by the sword." He taught men, when smitten, to turn the other cheek.

2. He did not depend on enlisting men through

hope of temporal aggrandizement. Other great leaders have tried to enlist the wealthy. Others have promised money or emolument of some kind to induce men to follow them. Jesus set no value on these things. He said, "You shall have scourging, buffeting, persecution, yea, even death." He said to the rich young man, "Sell all you have and give it to the poor." He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

3. He did not select the worldly great men. A weak man may sometimes give a strong administration by calling to his support great men. Napoleon said, "God fights on the side of the heavy artillery." Christ selected not the wise or great men as his cabinet, but rather humble, obscure men from the lowly walks of life.

Was ever method so unique, so opposed to all the methods adopted by men who have undertaken to establish empires or to accomplish great things requiring the co-operation of men? It has no parallel. It is strikingly original and worthy of a divine author. May we not say, therefore, that the greatness and originality of Christ's method stamps him as divine?

4. He was perfectly fearless in his advocacy of truth, and in his denunciation of wrong. He never sacrificed principle for policy. He condemned the wickedness of the great and small alike. He denounced the hypocrisy of the Pharisees at his own personal peril. He never withheld the truth because it was unpopular, nor failed to denounce error because it was popular. He did not seek to avoid criticism or win favor by catering to popular prejudices. He paid

small respect to the notions of the Pharisees concerning Sabbath observance, eating with unwashed hands, fasting and other traditions. He lodged with the publican, allowed the sinful woman to bathe and anoint his feet and ate with sinners, thus showing his utter contempt for the narrow prejudices of his time.

In conclusion, can we do better than to repeat the language of Paul? "Without controversy, great is the mystery of godliness [or godlikeness]. He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory."

CHAPTER XV.

The Argument Based on Certain Striking Peculiarities that are Either Superhuman in Character, or are Necessary Corollaries Growing out of the Doctrine of His Divinity.*

There are many incidents in the life of Christ recorded by his biographers that reveal views governing principles and personal peculiarities that lift him above the plane of our common humanity. While he wore our nature and was the most human of all human beings, yet ever and anon, as we study the events of his life, we see flashes of divinity that are the more impressive by reason of their incidental and unstudied nature. I have selected a few specific examples of miscellaneous character, illustrating the fact just stated. These incidents have no logical connection, but they are none the less impressive on that account.

I. Christ was able to lose all ties of consanguinity in the one great bond of brotherhood.

1. It need not be argued that family ties constitute the strongest bonds that unite human beings in this life, nor are these ties to be condemned, since they are perfectly natural and are productive of most

* "The Human Race," a volume by F. W. Robertson, has furnished helpful material for this chapter; also, Parker's "People's Bible," volume on Matthew, has been of much service.

beneficent fruits in our social life. The misfortune is not in loving those bound to us by ties of the flesh too much, but in allowing all of our heart powers, and, per consequence, our efforts and energies, to be consumed and expended on this narrow and local circle. In this way, the debt we owe to our common humanity remains unpaid, while more is done for those near to us in the flesh oftentimes than makes for their good. In this respect Christ shows a breadth of nature and feeling that is truly wonderful. I here call attention to an incident recorded in Matt. 12: 46-50: "While he was yet speaking to the multitude, behold, his mother and his brethren stood without seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother and sister and mother."

2. It is impossible to think that Christ was indifferent to natural ties. He had all the tenderness for his mother that a noble, sensitive nature could feel. This he manifested on more occasions than one, and notably when he was suffering on the cross. He was also closely attached to John, his disciple and brother in the flesh. We may not, therefore, suppose that Christ was abnormal as regards fleshly ties. To understand such language as Christ here used, we must take into account the spirit of the speaker and his wonderful enthusiasm for humanity. While he was a loving son and brother, he was

infinitely more. His great nature overflowed all narrow boundaries. All family ties were swallowed up in the grandeur and glory of a larger, broader love such as the Creator might feel for his creature. His soul felt its kinship to universal humanity, and especially to that portion that honored its divine origin by moving in harmony with the Father's will. If Christ were God manifest in the flesh, then such language can be readily comprehended; otherwise it stands as a mystery. In Christ's great divine love for men, all other relationships were lost; not that he loved mother or brother less, but that he loved the Father's loyal children more. It is easy to pass over such incidents as this lightly and with small consideration, but when properly viewed, herein lurks the doctrine of Christ's divinity.

3. This conception of larger relationship cropped out all along Christ's wonderful life. It began to show itself long before he entered upon his public ministry, as one little glimpse given of him shows. When he was twelve years old, he got lost from his parents, and was finally found in the temple, discoursing with the lawyers and doctors. When chided by his mother, he replied, "Knowest thou not that I must be about my Father's business?" He even then realized a larger relationship than the fleshly tie. This ability, or rather largeness of nature, enabled him to keep all ties in their proper relation to each other, and set them in their true perspective. In view of such godlike breadth of feeling, how little we poor mortals look! We allow ourselves to be divided up into sects and clans and fraternities and nations and races, and thus lose consciousness of the universal brotherhood of man.

4. Christ announced his true relation to the human family, and herein he sets up for us the highest ideal: "Whosoever shall do the will of my Father who is in heaven, he is my brother and sister and mother." It is not a question of race or nationality or pedigree or worldly condition or circumstance. Here is my chance and yours. The way to become Christ's close relation is to do the will of the Father, and this means to be Christ's disciple and follower. The poor, obscure, despised man or woman may be the close relation of the Master. But what about the bearing of all this as between man and man? Is it not evident that here we may get our standing toward each other? Did I hear some one say Christianity divides men? Then I answer it is a counterfeit. The Christianity of Christ and his apostles never divides men. On the contrary, it makes all men close akin. Whenever religion divides men it is not Christian in its character. Listen to the Master, "Neither pray I for these alone, but for all those that believe on me through their word, that they all may be one." Listen to Paul, "Whereas there are divisions among you, are ye not carnal and walk as men?" Again, "Whether one member suffers, all suffer. Whether one member rejoices, all rejoice." Christianity aims to join all who do the will of the Father in a brotherhood whose ties are stronger than those of the flesh. We are not isolated individuals, but parts of a great company of which Christ is the head.

II. I next call attention to Christ's wonderful penetration as shown in his dealings with assemblies and individuals.*

* "Servant of All," Parker, pp. 33-38.

Matt. 8:18-22 furnishes instances illustrative of this deep insight of Christ: "Now when Jesus saw great multitudes about him he gave commandment to depart unto the other side. And there came a scribe and said unto him, Teacher, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes and the birds of the heaven have nests, but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me and leave the dead to bury their own dead." As we study these cases, we can only account for Christ's actions on the ground of his keen penetration. We poor mortals must be content with looking at the outside for the most part, but Christ's eye penetrated to the inmost recess of the soul. In our surface views Christ's actions seem strange and even inconsistent, and it is only as the inner nature of the case is comprehended that Christ's conduct is justified in our minds.

1. Christ's deep penetration is seen in his dealing with multitudes. "When he saw great multitudes about him he gave commandment to depart to the other side;" that is, to leave the multitude. Now we may very naturally ask why. Is not the gathering of the multitude just what Christ needed? He came to teach and to heal. A multitude offers the occasion for the accomplishment of his work, yet it is assigned as the reason for going away. It was not so on other occasions: "And seeing the multitudes he went up into the mountain, and when he had sat down his disciples came unto him, and he opened his mouth and taught them, saying." . . . "And the

multitudes were astonished at his doctrine." Wherein lay the ground of difference of treatment of these two multitudes? It can not be ascribed to indifference or lack of interest in the one case. He never lost an opportunity. No hungry inquirer was ever turned away. It can not be ascribed to a desire to spare himself. He was never too tired or hungry or thirsty to turn away from a needy soul, as is shown by his treatment of the woman at Jacob's well. Instead of trying to find the reason in Christ, the cause may be found in the multitude. Doubtless, they were mere curiosity hunters. They wanted entertainment or amusement. Christ looked upon them and saw their real character. He doubtless said within himself, "For such people I can do nothing. This is not a hungry multitude, and consequently they can not be fed." Therefore, he said, "Depart to the other side." It was not the crowd, as such, that Christ wanted, but the needy multitude conscious of its want. Even on the cross he could not resist the appeal of a needy soul.

Doubtless we are prone to make a mistake at this point. We are anxious to draw the multitude and resort to all manner of devices to secure the crowd, and when we succeed we congratulate ourselves and boast of our achievement. We may make a great mistake just here. I disparage not the multitude; it is to be desired; the greater the multitude the greater the opportunity, other things being equal, but when we draw a multitude that comes for amusement or entertainment, worse than nothing has been accomplished. From such a multitude Christ would depart.

2. Christ's deep penetration is shown in his deal-

ing with an apparently enthusiastic admirer and willing follower. A scribe came to him and said, "Teacher, I will follow thee whithersoever thou goest." We can conceive of nothing more admirable. Unsolicited, he makes an unreserved promise. There seems to be nothing wanting in such a promise. How would the most gifted and observing human leader have met such an overture? We must certainly say, with open arms. Now notice the answer of Christ: "The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head." It seems to be a very cold, discouraging answer. Certainly it was not in keeping with many of Christ's utterances. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." There is certainly a marked contrast between these utterances and his answer to the ardent scribe. Here is a matter for explanation. We must certainly see that Christ always gave the answer needed and his deep penetration enabled him to know what the answer should be. He looked beneath the surface and doubtless saw in the scribe a typical man of a certain class; namely, blind enthusiasts, easily carried away by the latest novelty and ready to plunge headlong into almost any enterprise without counting the cost. He said in effect, I have nothing in the way of rewards or emoluments to offer. Look on the dark side as well as on the bright side before you start. We hear nothing more of this impulsive man. The moment the dark side was presented, he was gone. Truly this was a marvelous Teacher. "Never man spake as this man," because, for one reason, never man saw as deeply as he saw into the

realities of things. Christ never spoke discouragingly to those already looking on the dark side. He said to the despondent disciples, "Let not your heart be troubled," "I go to prepare a place for you." Not a word about having no place to lay his head in this instance. To the worldly-minded he says, "Lay not up for yourselves treasures on earth." To those borne down with conscious poverty and lack of worldly prospects he says, "In my Father's house are many mansions." When we see these evidences of matchless skill, we get new meaning from the words, "If any man thirst, let him come to me and drink." "I am the light of the world."

3. Christ's wonderful penetration is shown in his treatment of one who professed to feel a deep parental obligation. On the same occasion, apparently, another said unto him, "Lord, suffer me first to go and bury my father," but Jesus said unto him, "Follow thou me, and leave the dead to bury their dead." In reading this answer of the Master, we feel that this, like the previous answer, is scarcely characteristic of the Master. Could there be a more tender, filial plea, "Suffer me first to go and bury my father"? We are ready to say, "Certainly, by all means; that is not only fitting, but a bounden duty." Did Christ have no appreciation for such a sentiment nor sympathy for such a service? Believe it not. He who remembered and provided for his mother in the dying agonies of the cross, knew what filial affection was. Here again we must look beneath the surface to get at the essence of the circumstance. Doubtless this man, like the other, was typical of a class. Some men can never get ready to do the thing that is demanded. They have some-

thing else that invariably crowds in and sets aside the imperative duty. How often we have seen this! The appeal comes to follow Christ. "Certainly," the individual says, "I will follow him. I am making my plans to do so. It is the fitting thing, but suffer me first to get rich." Another says, "Suffer me first to get pleasure." Another says, "I am coming, but I have a very pressing matter that comes in first." To all such temporizing people, Christ says, No. "Follow me." Now is the accepted time. To-morrow may be too late. Christian service is earnest, imperative, nothing can take precedence. Christ puts the matter in the strongest light. Nothing could be stronger than this man's case, but Christ says, No. "Follow me," and in so doing, he answers every possible excuse for delay. Nothing but the ability to penetrate into deepest recesses of the soul and read the characteristic peculiarities of men, idiosyncrasies perhaps unknown to the individuals themselves, can explain these answers of Christ.

4. One more case, which is recorded in Mark 10: 17-22, must suffice under this head. As Jesus was passing along, a young man ran to him, and, kneeling, said, "Good Teacher, what shall I do that I may inherit eternal life?" Jesus repeated to him certain commandments to be obeyed, but he replied, "All these things have I observed from my youth." Now comes the remarkable part. The record says, "And Jesus, looking upon him, loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." The young man went away sorrowful. This young man evidently had many good points; he had great

respect for Christ; he knew that eternal life depended on doing good things; he had faith in Christ's ability to teach him; he had a desire to be better than he was; he was docile and teachable; his external morality was faultless, and he had the appreciation of Christ. This shows that a man may have many good qualities and still lack the one great, essential, determining quality, without which salvation is impossible. Here we run against a great law. There is always a determining characteristic that fixes the place a given thing shall occupy; between the vegetable and the mineral, the animal and the plant, the man and the brute, there is a determining factor. An object in a lower kingdom may have many qualities of the next higher kingdom, but if it lack one thing it must remain in the lower kingdom; having that one thing, it can take its place in the kingdom above. Christ teaches that this law holds good between the natural and the spiritual realm. Here, then, we have another example of Christ's wonderful penetration. In this seemingly admirable young man, having so many good qualities that Jesus loved him in a peculiar way, there was one dark plague-spot that shut him out from the kingdom above. Christ saw it. Do you ask, how? By his divine insight into the deepest hidden nature of men. "He knew what was in man." With matchless skill he pointed to the difficulty, "Go, sell all that thou hast, and give to the poor." With all his good qualities, the young man loved the things of this world too much. He had great possessions, and could not part with them even for the boon of eternal life. This love of riches was the thing that stood in his way. This must be rooted out, and he could not

stand the test. Does some one ask, is this always the determining thing? By no means. Some do not care for riches; such would find no trouble in complying with such a requirement, but maybe there is some other desire or love that stands between the soul and heaven; appetite, love of popularity, love of power, or some other peculiar characteristic may be the thing that must be gotten rid of. Christ's answer would be determined by the necessity of the case. The argument we are setting forth lies in Christ's ability immediately and extempore to look at a case and see the individual part that needed correction, and point it out in a masterly, convincing way and with unerring certainty.

III. Christ declared that honors and distinctions are conferred in the heavenly world upon the eternal principles of justice and righteousness that are recognized and operative in this world.

This simply means that right principles do not change in their nature or application in passing from this world to the next. It will at once be observed that the ability to speak of the principles of action and rules of government that obtain in the future world is a necessary corollary growing out of his claim to divinity, and consequently a most natural thing under all the circumstances. Such facts as this constitute what may be termed the natural harmonies of the New Testament record, which, unfortunately, are often overlooked.

In Matt. 20: 20-23 we have a very interesting and suggestive circumstance recorded, which is told best in the language of the sacred writer.*

* See Robertson's sermon in "Human Race and Other Sermons."

"Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father."

1. It may be helpful first to notice three mistakes made by this woman and her ambitious sons. They entertained a common, but nevertheless wrong, idea regarding the life to be lived in the coming kingdom. With them it was purely a matter of honor and distinction. "Let these my two sons sit, the one on the right and the other on the left." The idea of service was utterly overlooked. The rewards and honors occupied the chief place in their thoughts, a mistake that has endured through the ages and is very common even yet. In entering upon Christian life many think more about the rewards than they do about the obligations incurred. Christ said to these mistaken ones, "Ye know not what ye ask."

These young men also miscalculated their own powers, another very common mistake with young people. It requires experience to teach us "what our shoulders are able to bear and what they refuse to bear," as Horace puts it. James and John were ready to take the chief places in the kingdom without con-

sidering the fact that high position imposed great responsibility and required great ability, or, rather, they seemed to feel themselves entirely able to meet the duties of the position. They never asked, are we fit, are we qualified, are we prepared? Perhaps this side of the case did not present itself to them.

We notice also a very boastful spirit in these young men. Christ directed their minds to the matter that they had overlooked. He said: "Are ye able to drink of the cup that I shall drink, and be baptized with the baptism that I am baptized with?" They reply, "We are able." Little they knew of Christ's cup of sorrow and baptism of suffering, yet they confidently professed to be able to undergo all. Christ simply said, in substance, experience will teach you what you can not know now. The lesson is this: High position requires great ability and preparation. It is through pain and suffering and trial that great lessons are learned. It is the man who wins his position, that honors it, not the one who has it conferred upon him by favoritism.

2. It is interesting to notice that gradations in rank belong to the future world the same as to this world, and they are determined on the same principles that obtain here. Christ's answer clearly shows this. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." This answer recognizes the fact that in the future world all will not stand on the same level. There are places of distinction. There is a right hand and a left hand place to be occupied. And why should not this be

true? There is gradation here in the world of matter and the world of mind, why not there? Will this interfere with the happiness of men? Not if they are right-minded, as they will be there. Happiness, order, beauty, consists in each person occupying the place for which he is fitted by nature and training. This is true here, and why not hereafter? Christ came down from heaven and knew the laws that obtain there, and declared that the law so familiar to us here holds good there. Does some one say, is not this reasoning in a circle? Do you not assume Christ's divinity to prove that he knew the laws and principles that hold good in heaven, and then use the fact that he knew those laws to prove that he was divine? I answer, No. You have not grasped the argument. Here is the point. Christ claimed to be divine, he claimed pre-existence, he claimed to have come down from heaven; this declaration of laws that govern in heaven falls into line with his claim. It is one of the incidental harmonies that go to strengthen his claim. And the fact that there is gradation here, determined upon necessary principles, goes to strengthen the doctrine that there is gradation there.

3. It may not be amiss in closing this particular argument to notice the principle of gradation which Christ points out. The woman and her sons evidently thought rank in the future kingdom would be determined by arbitrary selection growing out of favoritism. This is the rule among men very often; kings and emperors and presidents not infrequently pay political debts by giving men positions for which they are in nowise fitted. No wonder this woman and her sons made the mistake of supposing

Christ would confer distinctions arbitrarily. Christ, however, answered, "The thing you ask is not mine to give." This evidently means that this is not a matter settled by the whim or caprice of any one, but a thing that is governed by law. "It shall be given to them for whom it is prepared of my Father;" and as the context shows, this means those who can drink the cup of Christ and be baptized with the baptism of Christ. In short, for those who can bear the cross. They asked for honor—Christ says each place of honor has its price. Can ye pay the price? Far-reaching, wonderful teaching, this, and yet withal very practical; justified and vindicated by necessary principles operating even in this world. It is a fact running through earth and heaven that there are gradations in rank, and these are determined by ability to drink the necessary cup and be baptized with the appropriate baptism. Such is the will of the Father, as declared by Him who came down from heaven.

IV. The inherent authority of Christ is a necessary fact growing out of his divinity, and consequently an incidental proof of his claim.

How many signs of Lordship we see in Jesus. Incidentally his authority crops out in every part of the narrative concerning him. Those who have not had their minds directed to this point will be astonished at the authority Christ exercised, and which men recognized apparently as a matter of course, without scarcely knowing it, certainly without calling it in question. How came he to have such authority? Certainly it was not worldly circumstance or pomp that gave it. He did not belong to the official or influential classes. He did not have

the prestige of wealth or social rank. He had no visible rewards to bestow, whence then his wonderful authority to which all who came into his presence were compelled to bow? A few specific examples will make this point clear.

1. When He uttered the great Sermon on the Mount, which has come down through the ages, growing in power and influence, and exciting ever-increasing wonder, it is said, "The multitudes were astonished at his teaching, for he taught them as one having authority and not as the scribes." This is a very suggestive circumstance. Jesus had no authority conferred upon him officially or by circumstances. The scribes had conferred authority, yet Jesus had an authority they did not have. Here is the secret. Jesus had inherent authority, the authority of a great personality that could not be overlooked or mistaken. Conferred authority is a very poor thing indeed as compared to this. Inherent authority is possessed in some degree by all great characters, but it shines forth pre-eminent in Jesus of Nazareth. The commission of men or the badge of office can not confer real authority. If it is not inherent, no power can give it, in any real sense.

2. On the occasion of the feeding of the multitude, Matthew very quietly says, "And he sent away the multitude," perhaps much easier said than done. He had drawn the multitude by his wonderful works; they had lingered, apparently not heeding the demand of hunger. He had fed them, thus giving an additional reason for their lingering or refusing to go. Yet the narrative says, "He sent away the multitude." Could any one of the disciples have done it? May we not reasonably suppose there was a power

and majesty in his bearing, an authority in his voice and manner that compelled obedience?

3. On a certain occasion, when in his native city where the people whom he had grown up with lived, and where they despised him on the principle that "No prophet is without honor save in his own country and among his own people," his townsmen, on account of his claims, laid hold on him and hurried him to a precipice, ready to hurl him to destruction. Now happened the wonderful thing. The narrative says, "But he, passing through the midst of them, went his way." How, forsooth, could that have happened? Was he not entirely at their mercy? Having thrust him out of the city, could they not cast him over the precipice? Must we not here make room for a flash of that dignity and authority which even the mob could not fail to respect? Jesus had not yet finished his work. The time to die had not yet arrived. When he faced destruction, by his inherent power and majesty he caused his persecutors to recoil, while he calmly went on his way. So far he permitted them to go, but when the limit was reached, they were powerless to go further. No one dared to lay hand on him, defenseless as he seemed to be.

4. There is a little circumstance generally overlooked in reading the account of the scene in the garden at the time when Christ was apprehended. When the soldiers, led by Judas, came to take him, Jesus went forth and said, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." Now happened a strange thing; when Jesus said, "I am he," they went backward and fell to the ground. Marvelous thing for a band of Roman soldiers to do. They could face death in any

form, no matter how terrible; could they not face a Galilean peasant without arms, without even a body-guard? How account for this except on the ground of an inherent dignity and authority such as the Roman soldiers never saw before? They had to be exhorted by the man to be arrested before they could perform their duty as soldiers.

5. When he was before Pilate, he seemed to exercise a marvelous power over him. He said almost nothing, and yet the Roman judge seemed almost powerless in his presence. He had to be goaded by the taunts of the mob before he could pass sentence, and then it was done with the utmost reluctance and with a sickly show of escaping the responsibility. I confess I have always felt a bit of sympathy for Pilate. I presume, in the presence of this prisoner he felt weak indeed. He became the culprit in a sense, and the prisoner the judge. Well might he quail in such a situation.

6. When nailed to the cross his inherent dignity and authority did not forsake him. As Rosseau says, "Socrates died like a philosopher, but Jesus Christ like a God." Blind prejudice and hatred, hurled on to madness by bitter passion, might fail to see it, but Roman soldiers, accustomed to such scenes, saw something in this victim and in the attending circumstances, never witnessed before, and exclaimed: "Truly this was the Son of God."

7. After Jesus had gone down into the grave, and by his inherent, divine power had opened the door from the inner side, he declared, "All authority hath been given unto me in heaven and on earth." This is the natural climax of all that goes before. It is perfectly harmonious with the whole situation,

as outlined by his biographers. There is no discord in the music, no lack of harmony. This carries with it divinity, for surely God would not confer all authority in heaven and on earth upon any one who was less than divine. Jesus was a mere man, does some one say? Perish the thought. Reason rejects the statement and common sense declares it to be false. Jesus was the Son of God; this statement alone satisfies all the demands in the case.

V. Christ made greatness to consist in something that no one before his time, or since, unless influenced by his teaching, ever set forth as its true essence.

This is the more remarkable since the thing that Christ declared to be the real patent of greatness has ever been considered as the badge of dishonor. It is only as the teaching of Christ and the consequent rising intelligence have lifted men up to a plane where they can see things in their true perspective that Christ's standard of greatness can be comprehended, but when once laid hold upon, it is seen to conform to a universal principle running through the material and spiritual worlds.

1. On one occasion there arose a contention among the disciples as to who should be greatest. Jesus declared that he that would be great among them must be their servant, and that the greatest must be servant of all. This is a wonderful doctrine. We imagine that there is something degrading connected with service, and many think that it is dishonorable to labor even when a man is his own master. Jesus entertained no such ideas. He girded himself with a towel and washed his disciples' feet, the office of a slave, thus dignifying and glorifying

service. Gradually the world has been coming up to Christ's idea. Service is being exalted, and even rulers are looked upon as the servants of the people. The king now lives for the people, and not the people for the king, as formerly was the case. At last we are coming to see that he is greatest who serves the most and best. Thus we are falling into line with a great principle in the divine economy. Everything in nature serves. Nothing lives or exists for itself, but everything for something else. Each for all and all for each is the principle upon which the universe is organized. When Christ declared this wonderful doctrine, he was long centuries in advance of his time.

2. Christ was content to measure his claims by the standard he set up for others. On one occasion, John the Baptist sent to Christ to inquire: "Art thou he that cometh, or look we for another?" Jesus replied: "Go and tell John the things which ye hear and see, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up and the poor have good tidings preached to them." Thus we see that even when his Messiahship was in question, he rested the case on the service rendered to needy men. When will all men realize that their claim to greatness must ultimately rest on service to mankind? Is not such teaching worthy of the divinity its author claimed?

CHAPTER XVI.

The Argument Based on Christ's Easy Triumph over Human Cunning.*

Two passages of Scripture are here given, in order to show the cunning and strategy used by Christ's enemies, in order to ensnare him and thereby discredit him before the people.

Matt. 22:15-46 and 12:38-40: "Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then he saith unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went away.

"On that day there came to him Sadducees; they that say that there is no resurrection; and they asked

* For kindred and helpful thoughts, see Parker's "People's Bible," on chapters here referred to.

him, saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all, the woman died. In the resurrection, therefore, whose wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.

"But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, trying him, Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.

"Now while the Pharisees were gathered together Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then

doth David in the spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath my feet? If David then called him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

"Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth."

1. Depraved human nature is always and everywhere the same. Bad men are never willing to enter into a fair fight. They invariably seek to take a mean advantage of their opponents. They resort to underhanded methods. They seek to vanquish their adversaries by any means that promises success. They are not searching for truth or for the triumph of right, but for personal victory.

2. In the Scripture quoted above, we have an account of an attempt, on the part of cunning, prejudiced men, to ensnare the Son of God. This is truly a strange spectacle: Finite cunning attempting to entangle and overthrow the divine wisdom. You may say these men did not recognize the divinity of Jesus, but even if they had, it would have probably made no difference, judging by what we not infrequently see. The same thing is still going on. Men often are found engaged in trying to ask questions

too hard for God. There are those who to-day come with the same tempting inquiries. Not that they do not believe in God, or in Jesus Christ, but they like to ask hard questions. Some think if they can puzzle the preacher they have done a smart thing, and those who want to get rid of God think something has been gained if they can only suggest some difficulty. This kind of question asking is a very unprofitable business. It never comes from earnest desire to know the truth, and to follow in the line of duty. It is the outgrowth either of pure curiosity, innate hypocrisy, or unreasoning prejudice.

3. It is very interesting to notice how Christ meets these men. Will he see through their sophistries? Will he show himself unable to cope successfully with these cunning bigots? Or, seeing their dishonest purpose and hopeless prejudice, will he turn from them with contempt and disdain? On the supposition that he were merely a man, could he have escaped embarrassment and confusion under the circumstances? On the supposition that he were divine, could his answer have been improved upon? This is a perfectly fair inquiry. If better answers can be framed, if a better method than he employed can be suggested, a presumption might be raised against his claim to divinity. If, however, his answers and his methods are entirely consistent with such claim, and meet any just expectation created by it, then we have incidental testimony as to the justice of his claim of no unimportant character. Let us see how the matter stands.

I. Notice, first of all, those who were engaged in this attempt to ensnare Christ and the probable reason that influenced them.

1. The orthodox Jews combined with hostile sects and made common cause against Jesus. We should bear in mind that the coming of the Messiah was not an unexpected and unforetold event. The Jewish scriptures abounded in prophecies concerning this. The Jewish nation, even at this time, was looking for the coming One, nor does this expectation seem to have been confined to the Jews. There was nothing, then, in his claim to Messiahship to shock them. On the contrary, it ought to have prepared them to investigate honestly and carefully. They ought at least to have been willing to give him a fair chance instead of trying to embarrass him. Neither did they oppose him because he uttered truths shocking to the general moral sense, but, on the contrary, his teachings were of the highest ethical character and value.

2. We are then led to ask why these opposing factions were led into an attempt to ensnare the Messiah? The answer is plain. They were not opposing the Messiah, but rather the way in which he came. They had decided how the Messiah ought to come, and they were unwilling to receive him unless he came that way. This is the very essence of sectarianism. The world has not outgrown this peculiarity even yet. These men thought their own ideas of manner or method more important than anything else. So it is to-day. Men will sacrifice the thing they profess to desire rather than their own ideas as to how the thing ought to be done. We see much of this in church work, temperance work, and all forms of benevolent activity.

II. In the next place, note the nature of this attack and the underlying cause.

1. It was a deliberately prepared attack. "They took counsel—" There is evidence everywhere of premeditation, arrangement, concert. They tried to avoid any weakness on their part by careful planning. No notice was sent to Christ. No intimation given of the attack. They evidently wanted to take him at a disadvantage. This is true of all the attacks on Christianity. They are all always and everywhere manifestly unscrupulous.

2. It was subtly adapted to the peculiar state of the speaker's mind. Jesus had just been uttering judgments and denunciations. Before this he had taught in parables. His manner and subject-matter had been mild and gentle, but his tone had changed. He had now spoken with apparent feeling and intensity. The people around, therefore, may have supposed him to be excited. Doubtless supposing they would catch him off his guard, they came to ensnare him.

3. The attack was not inspired by zeal for truth. These people did not want to know God's mind, but they were moved by hatred of the man. It is wonderful how hatred can mask its true character. They come with compliments and outward politeness.

The real inspiration of the attacks against Christ is here manifested. The Pharisees and Herodians had nothing in common. One might almost conclude they were very close friends. On the contrary, the Pharisees were the orthodox Jews, while the Herodians were advocates of the national submission to Rome. They were political enemies. What united them? Hatred of this man. Hatred makes strange combinations. Another illustration of the adage that, "Politics makes strange bedfellows."

4. There are strange combinations still. Free-lovers, anarchists, false religionists, the liquor power, and infidelity in multiform varieties, are all united in a common war on Christianity. All differences are forgotten in the common hatred they bear it. What is the bond of union? Hatred inspires the compact. A common hatred will unite otherwise discordant elements. When men rise to dispute the Bible, what is the secret of their action? Is it anxiety about certain literary discrepancies, or other difficulties they think they have found? No. Judging by the history, this is by no means the reason. It is hatred of the moralities of the book. It condemns them as did Christ the Pharisees and their co-conspirators. Here we get a hint as to the real obstacles that stand in the way of Christianity to-day. Some men would pay almost any sum to buy themselves off from the moralities of the Bible. Such an investment is the beginning of a fortune. The moralities taught shut up certain avenues of profit or sinful pleasure. Here is the secret of the opposition in most cases. Men may pretend they want certain literary questions settled, or certain apparent discrepancies explained, but the fact is they hate the high moral standards there set up. Still others hate the Book because of the humiliations it imposes. These persons also grow anxious about questions of date, or authorship. Let every man search himself in this matter, and let us remember it is useless to waste time on such objectors. Do anything to answer the difficulties of an honest skeptic, but time given to the dishonest critic is "love's labor lost."

III. I must next call attention to Christ's answers.

1. The general character of his answers is noteworthy:

(1) His answers were extemporaneous. A bold contrast is here shown between the question and answer. Herein lies the germ of a great argument. It is surely no easy thing to answer the supreme intellects of the age after they have carefully prepared their attack, and do it extempore and without warning.

(2) In the next place, observe these answers were intellectually acute. Sit down at your leisure, when your head is coolest, and try to amend one of these answers. Sometimes we think of Christ as only a good man, kind-hearted and gentle. All this is true, but he was more. It suits some men to regard Christ as morally noble, but intellectually feeble. Nothing is further from the truth than this last view. He excelled the smartest in intellectual power.

(3) I notice also that His replies were scriptural. He accused His critics of "not knowing the scriptures." He seemed to say to the Sadducees—"I know your trouble. The resurrection troubles you. Wherein you err is in not knowing the scriptures nor the power of God." If we eliminate from our calculations the scriptures and the power of God, the resurrection is a perplexing thing. Nobody can explain it, but it should not be rejected on that account.

(4) I note also that His answers were complete. His reply to the lawyer shows this. See Matt. 22, verses 36-39, which we have quoted. He does not evade the question, but meets it fairly and fully, and when he is through, nothing remains to be said.

There is no sliding over the hard point lightly. This certainly must be evident to the candid student.

2. The specific answers to the questions propounded in the scriptures quoted at the head of this chapter are no less remarkable and instructive:

(1) After paying Him a very high compliment, his critics say, "Is it lawful to give tribute to Cæsar or not?" In this question they presented a dilemma, expecting to impale him on one horn or the other. They see no way for him to escape. Doubtless they chuckled inwardly with satisfaction over their own shrewdness. If he should answer in the affirmative, then he would throw himself liable to the charge of disloyalty to the civil authorities; if he should answer negatively, then he would place himself in opposition to the orthodox Jews. In either case, they think his answer must result in his own discomfiture, for surely he must say yes or no. Now consider Christ's answer. Taking a denarius, he says, "Whose is this image and superscription?" They say, "Cæsar's." Then he replied, "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Who could improve on that? Talk about acuteness! Imagine a keener answer if you can! How, now, about their dilemma? They marvel, turn their backs upon him and depart, and they show good sense in doing so. That was their easiest way out of the trouble in which they had involved themselves. Their dilemma turned out to be a disagreeable boomerang, as manipulated by the Master.

(2) The Pharisees having met with defeat, the Sadducees must needs have their turn at asking questions, and as a matter of course their characteristic doctrine must crop out; namely, their denial of

the resurrection of the dead. They put up an hypothetical, though not impossible, case. They say: "If one of seven brothers should die and leave a childless widow, and each of the other six should marry the widow in turn and die, whose wife would she be in the resurrection?" Doubtless, they thought this made the doctrine of the resurrection an absurdity. Christ looked at them calmly, and said, "Ye do err, not knowing the scriptures, nor the power of God." Here Christ presents a fact very often overlooked even in our day; namely, that the scriptures and the power of God must go together. Lose sight of the power of God, and the declaration of the scriptures concerning immortality have no sufficient basis. This was the difficulty with the Pharisees. Infidels in our time adopt the same mode of attack. I have heard them say, "How can the body rise when the same material substance may go to make two or more bodies in the process of time, and in the many possible mutations?" How can such an objector be answered? Christ shows us: "Ye do err, not knowing the scriptures nor the power of God." When the scriptures declare, "They that are in their graves shall hear the voice of the Son of God and come forth," we may readily accept it, basing our belief on the scriptures and the power of God. That answer of Christ seems very easy and simple, but it can not be improved upon. No reasoning could make the matter plainer. Christ was not betrayed into an attempt to explain matters, which only the words, "the power of God," can explain. But, having stated the fact and the reason for it, he goes a step further, and notice that the statement that follows involves his divinity: "For in the resurrection they

neither marry nor are given in marriage, but are as angels in heaven." No one could say that of his own knowledge but him that came down from heaven. Then Christ again quotes scripture, "I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but the living." As much as to say, "If ye prefer logic to an authoritative declaration, here it is." Who can surpass that treatment of a hard case put by shrewd men? No improvement on that answer has ever been suggested.

(3) By this time the Pharisees have somewhat recovered from their discomfiture, and must needs make one more attempt. In this we have an example of an oft-recurring fact. Some one has said, "No question is every settled until it is settled right." I will add: no question is ever settled by the consent of both parties until it has been settled twice. The vanquished party generally must make a second attempt before giving up. So it was with the Pharisees. One of their number, a lawyer, must have his say before giving the matter up. He put the question, "Which is the great commandment?" This transfers the struggle to entirely new ground. It is not now a question of shrewd encounter; it is not a matter of entrapping Him with cunning questions in which a difficulty lies concealed, but of moral judgment and mental grasp. Possibly there may have been the expectation that Christ might select one of God's positive commands, and elevate it to the supreme place of importance, and thereby disparage the others. This has been the fashion with men, and is common even to-day. Men talk about essentials and non-essentials in dealing with God's

requirements, all of which is to be condemned; but the situation hardly suggests that it was in the mind of the lawyer to lead Christ into committing this mistake. It is most probable the question was put for the purpose of testing his mental ability to decide as to the relative value of great moral and legal principles. Christ met the issue promptly and fairly. He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets." If the lawyer was seeking to test his mental grasp, he must have been satisfied as to its depth and profundity. Christ, instead of picking out one or two commandments of the law and giving to them pre-eminence, reached down underneath the law and took hold of the two great underlying principles on which all the commandments rested, and brought them to view. This does not elevate any one commandment at the expense of the rest, but glorifies all equally. No one will ever attempt to improve on this answer. It is absolutely perfect, as are all the others examined.

(4) I am impelled in this connection to introduce another attempt of the Pharisees to embarrass Him, not by asking hard questions, but by a very strange request. Jesus had been working miracles of divers kinds, demonstrating his ability to exercise the powers and prerogatives of God. At first the Pharisees said, "This man doth not cast out demons but by Beelzebub, the prince of the demons." The reply that Jesus made is characterized by his usual wisdom

and acumen. They then come and say, "Teacher, we would see a sign from thee." Just as if no miracle had been wrought by him. They simply ignored the many notable miracles that he had been working and asked for another, using language that would imply that no miracle had been wrought. No wonder Jesus' language is not entirely complimentary to them. He replied, "An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it but the sign of Jonah the prophet, for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." The whole context and all the circumstances taken into account as they are set forth in the twelfth chapter of Matthew, enable us to paraphrase Christ's reply thus, "You ignore the mighty signs I have performed and demand another, but no greater sign shall be given except my death, burial and resurrection. I have been healing the sick and casting out demons, but I have power to voluntarily lay down my life and take it up again. This is the greatest of all miracles, inasmuch as it demonstrates my divinity." A man can work miracles by the power of God, but none but a divine person can lay down his life and take it up again. Hence, Christ is "declared to be the Son of God, with power by the resurrection from the dead." This was the sign of Jonah, that Old Testament miracle so much ridiculed, yet stamped with the seal of Christ's approval in that he made it a type of his own death, burial and resurrection. Here again I ask, Can any one improve on that reply? When men shut their eyes to the miracles he was performing, what more could he

do than to point to his death and resurrection as the very climax of miracles? Thus the wonder grows the more we study Christ's replies to his captious critics.

IV. This discussion would be incomplete without allowing Jesus to become questioner.

1. Finally, note that Jesus turns the tables on his questioners. He seems to say, "Let me give you a sample of hard questions." "What think ye of the Christ: whose son is he?" They answer, like children reciting an answer learned by rote, "The son of David." "How, then," said Christ, "does David call him Lord?" Here is indeed a difficulty for them. If Christ is David's son, how does David call him Lord? There is only one answer to this, and that involves the pre-existence of Jesus, which carries with it his divinity. Truly this man was "Emmanuel," God with us.

2. Christianity can always ask the hardest questions. Do not imagine infidelity alone can ask them. Consider a few: Why, if this religion is false, has not human wisdom produced something better? Why do free institutions flourish best in Christian lands? Why have the best civilizations been born of Christianity? Why does not unbelief inspire noblest feelings and sentiments, if it be true? Why does not infidelity produce the best and happiest homes? Why does not unbelief make a soft dying pillow? When men kill Christianity, as they profess to do, why does it not stay dead? Unbelievers, you will never answer these questions. There is no answer except this—Jesus Christ is the Son of God and his religion is divine. Christianity is God's answer to the religious nature of man.

CHAPTER XVII.

The Argument Based on the Fact that the Principles Operative in Christ's Kingdom are in Perfect Accord with Well-Established Principles in General, and Especially with the Divine Principles at Work in the Natural World.*

Matt. 13:31: "Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field."

Luke 17:20: "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation."

1. All truth is from God: Therefore, no truth can ever conflict with any other truth. Principles of action in one realm must and will harmonize with the principles at work in every other realm. This does not mean that there may not be principles operative in one domain not operative in another, but it does mean that whenever principles are applicable to two or more realms, such principles are in perfect agreement. God does not adopt one set of principles in one realm and an opposite or antagonistic set of principles in another. It is interesting, therefore, to note the agreement of the principles at work in Christ's kingdom with the prin-

* For fuller elaboration of helpful thoughts utilized in this chapter, see Parker's "People's Bible" on Matthew 13.

ciples of growth and development outside of that kingdom, both in the world of mind and in the realm of matter.

2. Christ came before the world making two wonderful claims; one for himself and one for his church. For himself he said: "I proceeded forth and came from God, neither came I of myself, but he sent me." In the parable of the mustard seed he claimed that as the mustard plant or tree was the greatest among plants, considering the very small seed from which it sprang, so his kingdom would be the greatest among kingdoms, although coming from a very small beginning. All this harmonizes with the many utterances of the prophets pointing to Christ's universal sway, and with the commission of Christ which appropriates the whole world as the field of the kingdom.

Our confidence in the final triumph of Christ's kingdom may be strengthened by noting the agreement of its great principles with recognized dominant principles everywhere at work. It will also serve incidentally to strengthen Christ's claim to divinity.

I. The kingdom of heaven is like all other kingdoms of truth in that it began in a small way, but has vitality that can not be destroyed, and conquering power that can not be overcome.

The poet has expressed this truth in the lines:

> "Truth crushed to earth will rise again,
> The eternal years of God are hers,
> While Error, wounded, writhes in pain,
> And dies amidst its worshipers."

1. When Christ compared the beginning of his kingdom to a mustard seed, he pointed to a very

wonderful fact. The King himself had none of the accessories of power as viewed from a worldly standpoint. He was born of humble parents and cradled in a manger. He had not the prestige coming from wealth or worldly position. He was poor, very poor, and he chose his apostles from the ranks of the humble. The wealthy and powerful classes were arrayed against him. Great conquerors have relied for success on the things Christ did not have, and on which he placed no value. Now consider that without wealth or rank or social position or powerful following, Christ declared, "On this rock I will build my church, and the gates of Hades shall not prevail against it." Primarily, no doubt, the language meant against the rock, but in an equally true sense, it meant against his church. This is equivalent to the declaration that no power will prevail against Christ or his church. In his kingdom, although coming from a very small seed, there is a vitality that is indestructible. No power shall overcome it, but it shall accomplish that whereunto it was appointed, which is nothing less than the complete subjugation of the world to its king.

2. In every realm of truth the correspondence is complete.

(1) Take, for example, free government; or, as it may be termed, the kingdom of liberty. It began in a very small way. When Christ was born into the world there was scarcely anything deserving the name of liberty. Slavery was a universal institution. Down in the soul of some man the yearning for freedom arose. This one doubtless took into his confidence another and another. Gradually the kingdom grew in the hearts of men until they felt strong

enough to engage in open conflict with their oppressors. Great apostles of liberty arose as leaders. Gradually this kingdom is growing until finally, when the world is ready for it, freedom will be the universal heritage of men.

(2) These same principles are illustrated in truth embodied in inventions. No invention that is really a true invention—that is, one that has in it power to benefit and bless mankind—can be killed. If crushed to earth, it will rise again. When the reapers and binders were first invented, men rose up against the inventions. The machines were broken to pieces and burned. Men said: "This thing shall not live. It takes labor away from men." But they were mistaken. It had in it power to bless men, and consequently it had a vitality that could not be destroyed. Here again the parable of the mustard seed finds illustration. The practical application of truth in mechanical inventions can not be successfully opposed.

(3) This truth finds illustration in the field of science. No scientific truth can be put down. This has been tried, and probably it will be tried again, but it is all in vain. There is indestructible vitality and conquering power in scientific truth as in all other forms, and he who makes war aganst it fights a losing battle. Truth in any field partakes of the nature of God, its author: it is immortal.

(4) Political truth furnishes another striking example. It will not down. Men may cry out against it and vote against it, and persecute and misrepresent its advocates, but finally it will prevail, and those who opposed it will be loudest in its advocacy. Hence it comes to pass that it is a

dangerous thing to bring new truths to the world in any form. It will meet with opposition, and the advocate will suffer. He who brings new truth will be called a crank, a fanatic, a self-seeker, or something worse, and if he escapes martyrdom he does well. The world's prophets and great apostles of truth have had a hard time of it. The Master pointed out this fact. He said, "Ye garnish the sepulchres of the prophets, but your fathers slew them." So it has ever been. It is, however, a cheering fact that in the long run both the truth and its advocates have been duly recognized and honored. Like the Master himself, buried truth will come forth from its sepulchre by its own inherent divine power.

(5) This is illustrated in the incarnation of truth. A noble, pure character can not be permanently put down. Falsehood and persecution may do their worst, but at most their triumph is temporary. One generation may do a great man injustice, and generally does, but the next will correct it. You can not kill a true man except in a very vulgar sense. In the truest sense he will live, and that growingly as the ages advance.

The enemies of Christ thought they had accomplished their wicked purpose when they rolled the stone to the door of his sepulchre, but they had really done nothing except to accomplish a certain necessary step in the divine plan. Their wicked act was a calculated part of the divine economy, and illustrated the fact that God can make the wrath of man to praise him. No, Jesus had said the gates of Hades shall not prevail against it, the rock, and hence Jesus came forth conqueror over death. An angel descended and rolled away the stone, and so

it will ever be. God's angel will always come to roll away the stone from the sepulchre of buried truth. The gates of Hades shall never prevail against any kingdom of truth. No great truth was ever permanently destroyed. When Jesus said, "The kingdom of heaven is like a grain of mustard seed," he simply called attention to the application of a great eternal divine principle in his own kingdom.

II. Christ's method of working is the same that is employed by every successful worker in whatever realm he may be employed.

1. Let us ask the question: In what way did Christ work that of necessity insured his success? Is there a method of work that carries with it the assurance of a triumphant issue of the work in hand, whatever it may be? If so, then it becomes us to discover what that method is. Let us study Christ, if happily we may discover the universally successful method of work. First: It must certainly be apparent that Christ worked with great industry. He was a persistent worker. Morning, noon and night was filled with some beneficent ministry. He declared, "The Father works hitherto, and I work." But while this is true, does industry insure success? Certainly not, for many industrious persons have failed. It may be, and is, a factor in success, but it is not the determining factor. Second: It is evident that Christ worked with enthusiasm and assurance. No one was ever more enthusiastic and confident than he. He never seemed to have any doubt as to the final issue. This, too, is a factor in success, but it does not insure it. Many an enthusiastic, confident worker has failed in the accomplishment of his plans and purposes. Third: He worked intel-

ligently. This certainly is necessary to success, but not all who work intelligently succeed. Then, wherein lies the secret of success? Unless I am much mistaken, the prophet has pointed it out to us. He declared: "He shall see of the travail of his soul, and shall be satisfied." Jesus was a soul worker, and hence had that which insures success.

2. Tell me what that means, do you say? That is easier said than done, but there is something in the worker that we call soul that spells success. The successful worker may have many good qualities, but if he does not travail in soul he has not the assurance of succeeding in his plans and purposes. An illustration may help us. In a great art gallery are many pictures. All may be pleasing, perhaps even a critic can not point out any defects in any particular painting, and yet there is one painting there that exercises a wonderful influence over all beholders. As they stand and gaze, the bosom heaves and tears trickle down the cheeks. How was it painted? Diligently, industriously, intelligently, enthusiastically? Yes, but more. The artist put soul into his painting. He travailed in soul when he executed it, and now he sees of the travail of his soul and is satisfied. What the world needs to-day is more soul workers. We have enthusiasm and industry and intelligence and other admirable qualities, but real soul workers are scarce. Whenever one is found, we may safely prophesy the outcome: Success is certain. Herein the method of Christ agrees with the successful method in every field of endeavor. Author, poet, sculptor, statesman, preacher, who travails in soul in his work never fails.

III. The silent power at work in Christ's king-

dom bears striking resemblance to the great silent forces of nature.

1. When Christ was asked by the Pharisees when the kingdom of God would come, he answered, "The kingdom of God cometh not with observation." Herein some might find cause for alarm. Whatever man undertakes he seems to think it must come with observation in order to insure success. We inaugurate our enterprises with pomp and parade. If we build a public building, we must needs lay the corner-stone with ceremony and display. We call into use flags and bunting and bands of music and processions to celebrate our undertakings. We think all this necessary to success. No doubt the Pharisees thought something like this would be the appropriate method for one who talked of the establishment of a kingdom. Not seeing anything like this, they inquired when the kingdom would come. Jesus calmly said, "The kingdom of God cometh not with observation." In effect he said, "Do not imagine that great things are necessarily noisy, ostentatious things." Do not imagine that the kingdom of God must come with pomp and pageantry. The greatest forces are silent forces. God does not need to advertise the inauguration of his kingdom by noisy declamation and outward manifestation. As a matter of fact, the real power of the kingdom is in the heart. "The kingdom of God is within you." If it be not in you, no amount of outward display can give it power.

2. In order that we may appreciate and understand this, let us turn our eyes to God's great forces in nature. Take, for example, the force of gravity that pulls everything on this mundane sphere to the

earth's center, in our solar system to the center of the sun, and in the universe doubtless to some remote center. What it is in essence we know not, but we recognize in it a mighty, irresistible force. It makes no display, silently it works. It lies concealed within the great frame of nature, but it is none the less mighty because concealed. Take as a second illustration the force of evaporation that lifts up untold tons of water, acting contrary to the force of gravity and overcoming it. A sheet of water many inches deep, all over the surface of the ocean, is lifted up thus every year by this force which acts silently and in a way that we can not see it. It is a great force lying concealed in nature. Capillary attraction, by which great masses of matter are lifted up through vegetable cells, is another example. It, too, accomplishes its work in opposition to the force of gravity, yet the work accomplished can scarcely be computed. Is it not evident that the greatest forces in nature are silent forces? They come not with observation, yet they work with irresistible power each in its own way. When Christ said, "The kingdom of God cometh not with observation," he simply announced that the great forces at work in bringing in and establishing the kingdom were like the great forces of God in nature.

The prophet, in pointing to the Messiah, said, "He shall not cry nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break and a dimly burning wick will he not quench." This points to the quiet, unostentatious manner of our Saviour, so in contrast with the noisy, boisterous manner of men, and so like God's great methods in the accomplishment of his mighty work.

IV. Christ meets and answers man's needs in the spiritual realm just as nature meets his wants in the physical realm.

1. When God gave his commission to Moses, Moses said: "Those to whom I go will want to know by whose authority I come, who sent me." God said, "Answer the demand by saying, 'I am that I am, sent you.'" What a strange answer was this! Its meaning at best is obscure. This can never satisfy man's inquiry after God. We are told that the phrase means "the self-existent One." No doubt this is true, but the soul demands more than to know God is self-existent, which fact is itself incomprehensible. If to know God is life eternal, then some better answer must be given than "I am that I am," as a definition of him. God understood that full well, and never intended to rest the case there. He gave an answer to Moses suited to the time and circumstances, but it was not a final answer. In the oncoming age a final and complete answer would be given when man was ready to receive it; when certain great and necessary lessons had been learned preparatory to the reception of the true answer. Man must learn that he is hungry, and that the world could not satisfy his hunger; he must learn that he is thirsty, and that the world can not offer him the water that will quench his thirst; he must learn that he is sick, and that the world has no physician with skill enough to heal him; he must learn that he is without a home, and that the world has no safe abiding-place; he must learn that he is lost and exposed to great danger, and that the world has no shepherd who can guide him and protect him. Finally, in God's good time, when the great and

necessary lessons of man's need and the world's inability to meet that need had been demonstrated, God's final and complete answer appeared in the person of Jesus Christ. Boldly, yet calmly, standing up before the world he says, "I am the bread of life, of which, if a man eat, he shall never hunger any more. I am the water of life; he that thirsts, let him come to me and drink. I am the great physician, I am the door into safety and peace, I am the good shepherd of the sheep." Pause and consider. Has man any spiritual want that Christ does not meet and satisfy? Are not all soul wants met and completely satisfied in Jesus of Nazareth? Are not all soul questions fully answered? "Lord, show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." Here the answer, begun to Moses, was completed in all its fullness, and he who honestly accepts this answer and gives to it proper consideration must say, "It is complete and satisfying."

2. But here again material nature furnishes an exact likeness of Christ. Mother nature is very bounteous in supplying the needs of her children. God, in our natures, never creates a want for which he makes no provision any more than in the intellectual and spiritual realms. When he creates an eye he creates light to satisfy, when he makes an ear he creates sound; to answer the social instinct, he creates society—the wants of every creature are met with their own appropriate nourishment. He feeds the young ravens when they cry; no creature is too insignificant to be noticed and provided for. The lion that stalks the plain and the worm beneath

our feet are all within the plan and provision of God. Consequently, in the spiritual world, as in the whole realm of nature, God's answer to the cry of his creatures is complete and full, and Jesus is that answer in the spiritual domain.

V. Christ, like nature, demands all in order to success.

1. There is nothing calculated to excite greater wonder than the amazing demands of Christ. One would think that this would insure his defeat. Viewed from a purely worldly standpoint, we would naturally say, "Men will not pay the price that Christ demands." Let us consider what the price really is. He, in the most emphatic and uncompromising way, demands our all. He does not propose to share with any one. "If any man cometh unto me, and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple." "So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Before such language we may well stand amazed. The word "hate" in this connection is doubtless an idiomatic use of the word, meaning to love less or hate in comparison, but the doctrine is clear. Christ demands the central place in the heart, and whatever is in the way must stand aside. Even life itself must be given up if need be for Christ.

Then you say he will meet with defeat. He asks too much. This is an unreasonable demand that men will refuse to honor. So it might seem, but what does the history of the case show? Sufficient

time has elapsed since Christ uttered the words to test the matter. Do men honor these demands of Christ? We need not be told the answer. History sets forth a line of shining examples from Christ down to the present. His own apostles gave up their lives for him. Thousands and hundreds of thousands freely and joyfully have given up their lives in attestation of their faith. No form of death has been too terrible for them to endure. Friends and relations have been given up for Christ; nothing has been too dear.

How stands the case to-day? The same thing is going on; fathers and mothers give up their children to go to the other side of the earth for Christ, knowing they may never see them again. Dear as are the loved ones, Christ is dearer. Men and women take their lives in their hands to do the service of Christ in ministering unto needy men. People are pouring out their money for no selfish end, purely in the service of Christ. Still there are those who give up all, money, friends, yea, even life itself, for the Master's sake. Constrained by the love of Christ, they count all things but refuse for his sake. This will go on till the end of time. The age of martyrdom is not past, nor will it ever be till Christ shall come again.

2. But in all this nature furnishes us a parallel, so far as the lower realm can parallel the higher. The mineral gives itself for the vegetable, the plant for the animal, the animal for man, and in the great realm of mankind the law is ever at work. The seed must die for its offspring, the animal for its young, with this strange obtrusive fact that the higher dies for the lower in one important sense. While the

lower world dies for the higher world, yet within each world the higher dies for the lower. The seed, the fruit, dies for the plant, the parent for the child, the best people for the worst people; all finding an analogy in God clothed in flesh dying for man. Hence, said Christ, "He that dies most completely, or for the greatest number, is greatest; the greatest servant is the greatest man." Holland has beautifuly said:

> "Life evermore is fed by death,
> In earth or sea or sky,
> And that a rose may breathe its breath,
> Something must die."

VI. In Christ's kingdom, as in nature, the will of God is supreme.

1. Christ himself, even though he was God manifest in the flesh, exalted the will of the Father and held himself subservient to it. "I came down from heaven, not to do mine own will, but the will of him that sent me." "Remove this cup from me; nevertheless not my will, but thine be done." "My meat is to do the will of him that sent me." These passages sound the very keynote in the life of Christ. He also demanded of others what he rendered to God; namely, perfect obedience. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide

in his love." Throughout the New Testament the idea of obedience is magnified. Blessings are pronounced upon the obedient, and anathemas upon the disobedient. To do God's will is held up as the very essence of a true, blameless life, and to exalt the human will against the divine is declared to lead to ruin and destruction, here and hereafter.

2. All this beautifully harmonizes with what we see in the natural world. The will of God is the fountain of order and blessedness. There is no conflict in nature, because the will of God is obeyed, or rather everything in nature keeps its appointed place and moves in its appointed orbit because the will of God is impressed upon all inanimate things and is hence supreme. When Jesus demands submission to the will of God in the spiritual realm, he declares in substance that the will of God must be supreme in all realms in order to peace and blessedness. Strange that men will refuse submission to God's will when all nature voices the doctrine. Doubly strange since departure from God's will has always been attended with ruin. There is, however, one difference between the world of mind and the world of matter. In the former, God's will is expressed and man has power to move contrary to it; in the latter, it is impressed and obedience is necessitated. But it should also be observed that it is only when obedience is free and voluntary that there can be virtue and vice, and consequently rewards and punishments. Hence the exhortations, admonitions and warnings of the Word of God.

VII. The work of Christ is foreordained to ultimate success, and in this, too, it bears resemblance to the outcome of nature's processes.

1. The ultimate triumph of Christ's kingdom is something that should never be lost sight of. There is no greater guarantee of success than confident expectation of the same. The hopeful man is the strong man, and the discouraged man is always weak. Christ was not only hopeful, but positive in his assurance of success. The prophets first and last spoke of the final successful issue of the coming kingdom, and why should this not be true? The power of God is in it, the wisdom of God behind it, and the eternity of God before it. It must succeed, if God be God. And Jesus, who came down from heaven and knew the things of the Father, spoke with the certainty of God. No power shall overthrow his work. Our unfaithfulness may retard the final triumph, but nothing shall prevent it. If we prove unfaithful, God will find a better, more faithful agency. The final victory will come.

2. This all falls in line with the triumph of all nature's processes. We speak of the blind forces of nature, but these blind forces are never defeated, they always accomplish the end for which they were divinely ordained. Nature may be blind, but God, who uses nature as his instrument, can see the end of all things from the beginning, and work to that end definitely and surely. Nature's processes secure their end just as surely as adequate causes produce definite results. Nature never fails. True, the individual may perish, but the species endures and rises to higher and higher levels in the economy and plan of God. So with man. I may perish by failure to make the will of God supreme in my life, but a redeemed humanity will not fail in its accomplishment. "He shall not fail nor be discouraged till he

have set judgment in the earth, and the isles shall wait for his law."

Thus we see that the great principles at work in the kingdom of God are universal, eternal principles running throughout the great universe of God. The kingdom of God is not unlike any and every other kingdom. It recognizes great principles of truth as old as God, and as universal as the universe of God.

CHAPTER XVIII.

The Argument Based on the Fact that Christ Always Spoke and Acted in a Manner Worthy of His Claim.*

1. It is one thing to make great claims, it is entirely a different thing to measure up to those claims under all the circumstances of life. I go further and say, it is not uncommon to see some wonderful act performed by a man, but it is another thing for the wonder-worker to maintain the same high level and never drop to the common plane. Joseph Smith, the founder of Mormonism, had the reputation among his followers of being a miracle-worker. His deception was complete, but it does not require a very careful observer to discover that Joseph Smith dropped to a very low level in many things. It is no trouble to see that he lived on the human plane, as fallible and weak as ordinary mortals. The juggler may astonish us with his tricks. In his specialty he is beyond us, perhaps, but when he comes down from the stage he soon shows himself to be a very common sort of man in most respects. No man has ever been able to maintain the same high level at all points. If he has phenomenal powers at some points, he reveals weaknesses at other points. There is a plainly discoverable unevenness in even the greatest men.

* Parker's "People's Bible," volumes on Matthew, has been of much service in preparing portions of this chapter.

2. Jesus put forth the greatest claim ever made by any one. He claimed to be the Son of God and to be equal with God. The Scriptures say, "He thought it not a prize to be equal with God." We have been setting forth various lines of argument in proof of these wonderful claims. At this point we may well raise the question, Did Christ always measure up to his claim? Did he show any inequalities. Did he occasionally drop to low levels as all great men have done? In other words, did he on any occasion do or say anything that would tend to discredit his high claim? I am confident that the closest scrutiny will fail to discover the slightest inequality in any point in Christ's life. Men have been trying to do this ever since he was here on earth, but they have utterly failed. "I find no fault in him," was the judgment of Pilate, and this has been the declaration of all right-minded men since, and the utter failure of his hostile critics negatively announces the same verdict.* A few striking incidents from the life of Christ may help us better to understand and appreciate the force of this argument.

I call attention to:

I. The scene in the temple where the boy Christ was found disputing with the lawyers and doctors.

1. When God sent his only begotten Son into the world, he saw fit to introduce him into our humanity in the form of a babe, born of a virgin. As Beecher said, "What purer inlet into humanity could have been found?" But Jesus was divine, the only begotten Son of God; we are not to suppose that

*A similar line of thought is found on pages 138 and 139 in discussing the harmony between the outward and inner life of Christ.

miraculous powers were exercised or possessed by him in infancy, Roman Catholic tradition to the contrary. A miracle-working child can not be conceived of as falling within the divine plan and purpose; such a being would appear rather in the light of a curiosity, than as a necessary part of the divine manifestation. Christ was born doubtless a normal child, with the limitations of infancy upon him, and he was gradually unfolded until the fullness of divine power was manifested in and through him. We would, however, expect that even as a child he would show indications of the wonderful powers latent within him. We would naturally suppose his development would be rapid. We would look for a child of extraordinary promise, and doubtless if in the divine wisdom a picture of his childhood had been given us we would see a child of wonderful intelligence and extraordinary ability. The great geniuses of our race have usually given promise of their superior native ability, even in their childhood.

2. This seemingly just expectation concerning Christ is justified by a glimpse that we have of him at the age of twelve. On one of the annual pilgrimages to Jerusalem, in company with his parents, he was separated from them and was not missed when they started on their return journey, his parents thinking he was with some of the company. When missed, his parents returned to Jerusalem and found him finally in the temple in conversation with the learned lawyers and doctors, and exciting their wonder by the knowledge and wisdom that he displayed. This incident is cited merely to show that at this early age, Christ was conscious of a duty and a responsibility far beyond what might have been ex-

pected in one of his age. When chided by his mother for allowing himself to be separated from them, he said, "Knowest thou not that I must be about my Father's business?" Here we see the beginnings of a conscious relationship and a responsibility to the Father, such as might naturally be expected in the child Christ.

Eighteen years passed by before He came forth to enter upon his public ministry, but we may well think that during those years he continued to grow in wisdom and stature, as the scriptures say, and to quietly bide his time with this ever-increasing wisdom and growing consciousness of power, which shows a truly divine self-restraint. This little flash-light upon the boy life of Jesus reveals to us something that falls into line with just and reasonable expectations.

II. The occasion of Christ's baptism.

1. At this time Christ came forth from the obscurity of his Nazareth life, concerning which nothing is revealed to us, and entered upon the great work that he came to do. It is the beginning-point of the most wonderful life that the pages of history have ever recorded. All the way from Nazareth he had come to meet the harbinger John and to honor a divine appointment. It is a most interesting and instructive event, and the attendant circumstances indicate its importance. The surprise expressed by John, the answer of Christ, the descent of the Spirit in the form of a dove and the voice of God himself all stamp the event as one of the most striking and important in the life of the Master.

2. We naturally inquire why Christ should come to John to be baptized by him, if baptism be taken

as an outward sign of the washing away or cleansing of sin; Christ had no sin to be forgiven. If it be the baptism unto repentance which John preached and practiced, Christ had no sin to repent of. There could be no change of purpose with the respect to a life of sin, since he was without sin. John felt that there was something incongruous and inexplicable in the event when he said, "I have need to be baptized of thee, and comest thou to me?"

3. The answer of Jesus is significant; it pierces to the very center of the problem. He said, "Suffer it now, for thus it becometh us to fulfil all righteousness." This means to fulfill the divine requirements. It suggests to us that whether we can fully comprehend a divine command or not, we are not on that account excused from it. While Jesus could not be baptized for the same reasons that appear in the case of others, yet baptism, being a divine requirement, must not be omitted. We are, however, not left entirely in the dark as to the reasons for this act of obedience on the part of Christ. He is our example in all things. Since the will of God is the fountain of peace and blessedness, he must make that will supreme in his life as it must be in ours. It is a noticeable and suggestive fact that the Father honors him in this act of obedience by confessing him as his Son in whom he is well pleased.

I submit that this whole scene is most fitting under all the circumstances. Coming as it does as the initial act in the public life of Christ, it meets all the demands in the case. The attitude of Christ and of his harbinger John calls forth our admiration, and disarms criticism, and the whole scene awakens largest expectations, which the sequel shows are not

to be disappointed. On the supposition that Christ is the Son of God, could his conduct and words upon this occasion be improved upon?

III. The temptation in the wilderness.

1. The record says, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." This is one of the strangest, and, from the human standpoint, one of the most incomprehensible events in Christ's life, and yet when it is studied it yields up lessons of profoundest wisdom and practical importance. We may well suppose, after the events that occurred at the Jordan just described, that Christ was in the full possession of his miraculous powers. No miracle had yet been performed, for the scriptures record his first miracle after this time. Now, however, Christ is able to perform miracles, nay, rather, the fullness of divine power is in his hands. As some one has said, there is no greater temptation that comes to a man than the first consciousness of the possession of phenomenal power. Most men are strongly tempted to use such power for selfish ends. Strong excitement under the circumstances was a most natural thing. May not the fasting of forty days and forty nights in a measure be thus explained? May we not reasonably suppose that Christ occupied this time in meditation and adjusting himself in thought to the consciousness of the wonderful power now in his hands? Having passed through the struggle, and having succeeded in adjusting himself to the wonderful fact of his possession of the fullness of divine power, his human nature asserts itself and he is hungry. Satan, at this most opportune moment for his diabolical purpose, appears.

2. The temptations that Satan presented were

comprehensive and complete; they exhausted all the possibilities in the case of Christ or of any individual. All temptations may be classified in a broad way under three heads. Each temptation that comes to man will fall in one or the other of these classes. First: There is temptation in the physical realm; that is, to the unlawful and improper gratification of physical desires and appetites. Satan, knowing Christ's hunger, said, "Command that these stones become bread;" that is, use your extraordinary, phenomenal power to feed yourself—certainly a most reasonable thing to do under the circumstances. But Christ realized that this divine power had not been given unto him to enable him to feed himself in a miraculous way. There is a way to satisfy hunger that is legitimate and right, and extraordinary powers are not given for the attainment of ends that may be secured through the normal, ordinary powers of man. On this plane of the physical, many and great men have fallen. They have prostituted their God-given powers and abilities to the gratification of their sensuous natures. Here Christ won his first victory.

The second temptation appealed to the love of glory. The love of popular applause is strong in many men. They will do for glory what they will not do for physical gratification. There are some who can crucify the flesh with its affections and lusts, who fall before the temptation to win popular favor and applause. Satan took Christ to the very pinnacle of the temple and said, "If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." This is an appeal to

Christ to perform wonders to excite the astonishment of men, to become a popular idol because of the exercise of such marvelous power. Christ here also shows himself to be invulnerable. He refused to use his phenomenal powers for such an end.

The third and last possible temptation was an appeal to the love for power. Man will do for power things that he would not do for anything else. For the love of power men will wade through slaughter to a throne. For power men will trample their fellowmen in the dust. For power men will smother every feeling of human sympathy and compassion. For power the darkest deeds of injustice are done. Satan draws his bow and shoots his last arrow. Causing to pass before Christ in panoramic view all the kingdoms of the world and the glory of them, he says, "All these things will I give thee, if thou wilt fall down and worship me." Can there be a greater act of worship to Satan than for a man to use phenomenal ability for selfish acquisition of power? Here again Christ rises triumphant above the machinations of the wicked one and held his God-given power for the end for which it was conferred. Thus Christ, possessing our nature, understanding and feeling our infirmities, was tempted in all points like as we are, yet without sin.

3. May not this be justly regarded as the great masterpiece of Christ? Wonderful was his intellectual power! He spake as never man spake. Wonderful his compassion! His heart throbbed in fullest sympathy with suffering men. Wonderful was his miracle-working power, demonstrating that he possessed all the power of God. But his ability to hold this power as a gift in trust and use it for the

high ends for which it was given, and refuse to prostitute it to selfish uses, constitutes the very masterpiece of the great divine artist. Is not Christ's conduct throughout this whole striking scene entirely worthy of his high claim? On the supposition that he was the only begotten Son of God, is there anything lacking that the human mind can suggest?

IV. The Sermon on the Mount.

1. The scriptures are full of unstudied harmonies. Here we have an example. A speech such as this is too large for a pulpit of man's making. As we read and study this speech its greatness grows upon us; we feel that there is something fitting in the place where it was delivered: "And seeing the multitude, he went up into the mountain." God built the pulpit and God made the speech.

2. The manner of the Master was also royal. He sits as a king might do to discourse to his people. In fact, as we study Christ's manner and words, the feeling grows upon us that he is always a King. His invitations are royal; there is no exclusiveness, no narrowness. "Whosoever will may come." His supply is infinite. He feels no limitation; he speaks with a kingly voice. "Follow me," he says to Matthew; "Follow me," he says to Peter and Andrew; "Follow me," he says to James and John. A royal command issued. The manner is worthy of the Master, and so on this occasion there is nothing lacking that the dignity of the situation demands.

3. This speech is, confessedly, the greatest speech of all ages. The Sermon on the Mount stands at the summit in its intellectual and spiritual qualities as well as in its practical applicability. Here is the germ of all great speeches; here is the quintessence

of the highest statesmanship; here is the inmost soul of religious thought and life.

Let me call attention to a few points made by Joseph Parker in the People's Bible, Vol. on Matthew, Chapter V.

(1) The beatitudes are inimitable; nobody has ever been able to utter beatitudes but Christ; not one additional beatitude can be imagined worthy to stand by the side of these.

(2) Christ's idea is a blending of the divine and human. Some of the utterances look heavenward and some earthward. "Blessed are the poor in spirit," this speaks of earth. "For theirs is the kingdom of heaven," this looks above. "Blessed are they that mourn," this is human. "Blessed are the pure in heart," this looks Godward.

(3) Christ's idea exalts the weak and humble. How different from the ideas of men. Christ said, "Blessed are the poor in spirit, the mourners, the meek, those who hunger." Men say, blessed are the rich, the influential, the mighty.

(4) Christ connects each virtue with its own reward; if we get no blessing till we acquire all the virtues, hope would be extinguished.

(5) Even our enemies can be made to contribute to a blessed life. "Blessed are they which are persecuted for righteousness sake." Thus Satan himself becomes an agent in salvation. God can make the wrath of man, and even of Satan, to praise him.

Other points are made by this suggestive writer, but it is unnecessary to dwell further upon this wonderful sermon which has been the admiration of the greatest and best in all Christian centuries. Among all the productions of the most intellectual and spir-

itual-minded men this great speech towers aloft like Mt. Blanc among the Alps. It still holds its place of supremacy, notwithstanding the advance of twenty centuries, and will hold that place until the end of time. What more is demanded than Christ has here given us? As we listen, as we study, as we reflect, the wonder grows. Our fullest expectations are met.

V. The Mount of Transfiguration.

1. Matthew's account says: "And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light."

The descriptions given by the other biographers of Christ are substantially the same. The three apostles who were present never forgot this wonderful scene. They afterwards spoke of having been with him in the holy mount, when he put on his resplendent form, and even his garments shone with celestial light. A photograph was made upon their minds that was indelible.

2. It is interesting to notice that two representatives of the Mosaic dispensation that had passed over into the other world were called back to witness this scene. Moses, the great lawgiver of Israel, was summoned to behold the glorified form of his great antitype, and with him appeared Elijah, the great reformer of his people.

The subject of conversation between Christ and these representatives from the other world was his decease that was soon to be accomplished at Jerusalem, thus incidentally magnifying the central place

that the cross occupies in the scene of redemption, and emphasizing its great importance.

3. This event is entirely consistent with the time and place, and all attendant circumstances. It would necessarily serve to strengthen these three disciples for the trying ordeal through which they were soon to pass, and thus enable them to strengthen others; and may we not say, in view of the fact that Christ wore our humanity, that he needed strength for the supreme trial of his life to which he was hastening, and would not this be calculated to fortify him for Gethsemane, Pilate's judgment hall and the cross?

4. The utterance of the Father on this occasion constitutes the most significant part of the circumstance. In the presence of Moses, who had given the law; in the presence of Israel's greatest reformer, representing that great prophet class of the chosen people, and in the presence of Peter, James and John his chosen disciples, God said, "This is my beloved Son, in whom I am well pleased; hear ye him." This is equivalent to saying, "You have heard Moses, the giver of the law; you have heard the great prophets of Israel, who have urged obedience to the law; now, from this time henceforth, hear ye him." Does not this scene fall beautifully into line with all the rest that is recorded of the Christ and is it not justified and warranted by his claim?

VI. Christ's meeting with the woman of Samaria at Jacob's well.

Perhaps there is no circumstance in the life of Christ that is suggestive of practical lessons of greater importance than this. Christ with his disciples had been walking under a hot Palestine sun until noon-

day, and they had finally arrived at Jacob's well. Christ rested at the well while his disciples went to the town of Sychar near at hand, to buy food. A woman of the town came to draw water and found Christ waiting at the well. Christ entered into conversation with her and presently delivered unto her one of the most wonderful lessons that he ever uttered. I wish to call attention to certain great practical truths that I once heard brought out by the late and lamented Robert Moffett.

1. Jesus did not allow the weakness of the flesh to interfere with his mission and work. He was hungry and thirsty and weary, yet the coming of a needy soul called forth the best that he had to give.

2. Jesus did not allow the nationality of the woman to hinder his work. The Samaritans were a mongrel people, the descendants of the scattered Jews who remained in the land at the time of the deportation and the heathen colonists that came in. This people of mixed blood were despised by the Jews, and a great barrier of separation grew up between the two peoples. They were hostile to each other on political, social and religious grounds, yet Jesus seemed to have no feeling of separation, showing himself superior to the prejudices that divide men.

3. Christ did not stop in his work because the woman was not his social equal. She was a very wicked woman; she had had five husbands and was living with a man who was not her husband. Jesus knew this fact through his prophetic power, and yet her social and moral degradation presented no barrier to him. He saw a lost and needy soul, and his heart went out in sympathy and in love.

4. Lack of appreciation did not hinder Christ in his work. This poor, ignorant, sinful woman showed little capacity to appreciate Christ. When he spoke of giving her the water, of which, if she would drink, she would never thirst any more, she thought he spoke of the physical water, and wondered how he could give her this water since the well was deep and he had nothing with which to draw. This ignorance and lack of understanding did not discourage the Master, but he proceeded to pour forth his wonderful teaching with his usual earnestness and enthusiasm. He saw after all that her mistake grew out of the fact that she did not understand who it was that spoke unto her.

5. Christ's inimitable skill as a teacher was here manifested. He said to the woman, "Go call your husband." This seemed to be an entire change of the subject, but it drew forth from the woman a reply which enabled Christ to reveal himself. She said, "I have no husband," whereupon Christ replied, "You have had five husbands, and the one whom thou now hast is not thy husband." Instantly she exclaimed, "I perceive that thou art a prophet." Then, true to the instincts of human nature, in which the religious factor is always strong, she asked Christ to settle the religious controversy between Jews and Samaritans as to the true place of worship. Christ said, "Jerusalem is the true place, but the time cometh. and now is, when men will neither worship in this mountain, nor yet in Jerusalem" (as exclusive places), "but they that worship the Father will worship him in spirit and in truth." Wonderful teaching this, and the method discloses the utmost skill.

6. Christ did not allow the smallness of the opportunity to interfere with his work. Truly the opportunity, from a human standpoint, looked small. One person only constituted his audience, and she a very wicked and ignorant person. But to Christ no opportunity was small. Every chance to help a soul was great in his eyes, and even one wicked woman could cause him to forget his hunger and thirst and weakness, and inspire him to pour forth his great wealth of instruction.

In all this wonderful circumstance, has Christ not set us an example worthy of our imitation; has he not acted in a manner befitting a God? May we not say that this whole event falls into perfect harmony with his wonderful claim?

VII. The declaration of Christ to his disciples that he must go up to Jerusalem and be put to death.

1. Immediately after Christ's conversation with his disciples, when Peter made the great confession, the record says: "From that time began Jesus to show unto his disciples that he must go unto Jerusalem and suffer many things of the elders, chief priests and scribes, and be killed, and the third day be raised up; and Peter began to rebuke him, saying, Be it far from thee, Lord; this shall never be unto thee. But he turned and said unto Peter, Get thee behind me, Satan; thou art a stumbling-block unto me, for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man shall come after me, let him deny himself and take up his cross and follow me, for whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it. For what shall a man be profited if he shall gain the whole

world and lose his life? Or, what shall a man get in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

This incident is interesting, not only on account of the light in which it presents Jesus, but because it reveals the fact that his disciples entirely misunderstood him and had an utter misconception of his work and mission. When Jesus told them that he must go up to Jerusalem and be put to death, and Peter told him, "This shall never be," Jesus rebuked the ardent disciple and said, "Get thee behind me, adversary, for thou art a stumbling-block unto me." Here Jesus again shows an entire submission to the will of God, which indeed characterized his whole life, and when he was rapidly approaching the cross he went steadily forward, without shrinking, rebuking any opposition that stood in the way. His very life consisted in accomplishing the ends for which he came. This was his very soul. He did not waver in the presence of death because that very death was in the plan of God, and the supreme event in the work that he came to perform. Peter said, Turn aside, escape the cross. This is human. Jesus said, No, this is the work that I came to do, this is my life, this is the reason for my incarnation. What would it profit a man, if he should gain the whole world and forfeit the very end of his being?

2. Jesus makes this the occasion for the statement of a great principle. "Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake will find it." This is a very profound

utterance, and shows the deep insight of Christ. The principle here laid down holds good in every field of human endeavor. Man, in fact, leads a double life; one is inward, the other outward. A man may seek ease and comfort and pleasure, or he may seek inward peace and joy and approval of his own conscience. To save the outward is to lose the inward and vice versa. The student who seeks ease and pleasure and freedom from hardship, sacrifices his true development, and consequently inward peace and joy. The business man who shuns labor and toil and courts ease and comfort, sacrifices success and the approval of his conscience. The principle here laid down by Christ is world-wide in its application. Great lessons take their rise here that might very profitably be set forth, but such does not fall within the plan that we had in view in introducing this incident. We wish merely to show that Christ upon this occasion acted in a manner worthy of his high claim, and the great principles that he enunciated are worthy of the divine wisdom that he always manifested.

VIII. The words of comfort that Christ spoke to his disciples as he was nearing the cross.

1. As we would naturally expect, the disciples were much troubled in view of the perils surrounding their Lord. While they did not, even at this time, fully realize that his death was near, yet there was sufficient in all the circumstances to awaken alarm and fill them with sorrow. Judas had gone out to betray his Lord, as Christ very well knew. The sorrows of Gethsemane, the horrors of Pilate's judgment hall, the insults of the rabble, and the agonies of the cross were all vividly present in his

mind. He saw it all in the most vivid manner. The coming events had cast their shadows before and the disciples were filled with anxiety.

2. Now notice the conduct of the Master. He seems to be utterly oblivious to his own sorrows. The trying scene rapidly approaching was apparently lost sight of. His whole soul goes out in anxiety for his disciples, for he knew their weakness and the great sorrow that would presently overwhelm them, therefore he devoted himself to the giving of consolation and comfort to those he loved so well. Peter was about to deny him, and the others would flee in cowardly fear. All would lose their faith. Christ saw all this with the utmost clearness, yet his sorrow was not for himself, but for them. He said, "Let not your heart be troubled, believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you, for I go to prepare a place for you, and if I go and prepare a place for you, I come again and receive you unto myself, that where I am there ye may be also." Here is unselfishness and undying love, worthy of the Son of God.

This same line of thought might be followed in studying Christ in the garden, as he stood before Caiaphas and Pilate and Herod; as he deported himself during the agonies of the cross; but I shrink from the attempt to adequately portray these scenes. This has been done by tongue and pen far more worthily and adequately than I can do it. His conduct and bearing during these supreme hours of his life compelled even the indifferent Roman soldiers to say, "Truly, this was the Son of God."

IX. The giving of the commission.

1. This is after all the supreme event in the life of the Master. Everything else leads up to this; for this God had been preparing through the ages. Long lines of preparation culminated at this point. When Jesus said, "Go into all the world and preach the gospel to the whole creation," he uttered the words for which the ages had waited. With this wonderful command a new movement sets up. The divine work begins that shall never end until a redeemed world is brought back to the bosom of the Father. Now begins that for which all previous divine effort had been merely preparatory. Now were uttered the words that authorized the establishment of the kingdom of grace and glory, whose benefits and blessings are intended for all men.

2. I ask, Did the words of Christ on this occasion measure up to the demands of the situation, and are they worthy of his wonderful claims? Listen. "All authority in heaven and on earth is given unto me." Such words are permissible only from the lips of Divinity itself! Uttered by a mere man, they would be the rankest blasphemy. And notice that Jesus did not utter these words until he had given the supreme test of his divinity in his resurrection from the dead. Having declared that all authority in heaven and on earth is committed unto him, he makes this the basis for the great commission to his disciples. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and the Son, and the Holy Spirit."

I submit that if Jesus Christ had not been divine, this language would have overwhelmed him in shame and confusion, yea, in utter defeat, long ages since.

Such an utterance, if he were not divine, would have buried him beyond the possibility of resurrection.

Are we not, therefore, compelled to say that Jesus Christ uniformly spoke and acted in a manner worthy of his claim to divinity? Yea, more, do not his deeds and teachings perfectly harmonize with the statement, "He that hath seen me, hath seen the Father"?

I can not refrain from the introduction of one more scene as a conclusion to this chapter.

X. The ascension and coronation of Christ.

1. It is said that Jesus, having loved his own, loved them until the last, and he took them with him to the Mount of Olives, where he ascended in their presence. As they stood gazing up at the ascending Lord, a company of angels appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? That same Jesus that you have seen ascending will in like manner come again." Yes, he will come in like manner, and yet it will not be in the same manner. He will not come as a babe born in Bethlehem's manger; he will not come to live his weary, sad life, enduring suffering, misrepresentation, persecution and death, but he will come accompanied by heavenly hosts to take vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ. Yea, he will come to make up his jewels and take his ransomed people home.

2. As He nears the gates of the Eternal City, through the prophecy of David we are permitted to know what transpired. The command went forth:

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord

strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

Then Jesus took his seat upon the mediatorial throne, and God declared that he should reign until all enemies were put under his feet.

3. I submit that this, and this only, is a fitting climax to Christ's wonderful life. From the beginning he had been going up. He began life in a manger; when he appeared in the temple at the age of twelve he stood on higher ground; at thirty, when he came to be baptized of John, he was higher still; step by step he ascended, until on Calvary he poured forth his life for the salvation of a world; higher still he stood when he gave his great commission, and then there was nothing left but to ascend and demand entrance at the gate of heaven. The ascending Jesus has drawn the eyes of his followers in all the ages heavenward, and filled them with the expectation that at last they too shall ascend with him and so be forever with the Lord.

CHAPTER XIX.

The Argument Based on Christ's Achievements.*

In Chapter XIII. this subject has been, in a measure, dealt with. The fruits of the dominant thoughts of Christ were there set forth, but it seems to be the logical and fitting thing to devote the closing chapter to the achievements of Christ. But inasmuch as the subject has been already partially dealt with, this chapter must be in part a recapitulation, and in part an enlargement upon that theme. At most, it can be but a mere summary, for to deal with the achievements of Christ would require volumes rather than a brief chapter.

1. This is a very practical age. The world demands results and is not so much concerned with the philosophy of things, or with doctrinal Christianity, as was formerly the case. Men now demand of every system practical achievements. They ask what is being accomplished for the benefit of men. Christianity, as has been previously stated, must consent to be judged by this rule, nor does it shrink from this test. If Christ can not hold his place by virtue of his achievements, then he is destined to

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* In the preparation of this chapter I have found the following works very helpful: The "Witness of History to Christ," Farrar; the "Divine Origin of Christianity," Storrs; "Gesta Christi," C. Loring Brace; "Christianity Triumphant," Newman, and "Problems of Religious Progress," Dorchester.

final overthrow. Happily, however, it is just here where Christ can make his strongest defense. The achievements of Christ are so notable, so numerous and so beneficent that they give to him the pre-eminence beyond the possibility of a doubt. Our attention will first be directed to:

I. **Christ's triumph over opposing powers.**

As judged from the human standpoint, Christianity had no chance of success; it had none of the accessories of power upon which men rely. Its Founder was a despised Nazarene, opposed by the political and religious forces of his time. His followers were drawn from the uninfluential classes. He had no material rewards to offer, and he boldly said that those who enlisted in his cause must do so at the sacrifice of all things that men hold dear, and even in the very face of death itself. But this a priori view is discredited by the facts that history furnishes us from the day that the King was inaugurated down to the present time. The history of Christianity is a record of repeated and continued triumphs over its enemies. Each century has witnessed decided progress in the advancement of Christ's kingdom, and the last century has seen a greater advance than was witnessed in all other centuries combined. These facts demonstrate the wisdom of Gamaliel, who when his countrymen were about to put to death Peter and John for teaching in the name of Jesus, said, "Refrain from these men and let them alone, for if this counsel or this work be of men it will be overthrown, but if it is of God ye will not be able to overthrow them; lest happily ye be found even to be fighting against God." If we may judge by the effect, we may conclude that those

who have fought against Christianity have fought against God. Jesus Christ, on one occasion, said, "Every plant which my heavenly Father hath not planted shall be rooted up." The opposition has been trying to root up Christianity for nineteen hundred years, but to-day the plant is stronger and more vigorous than at any previous time. Does not this raise a strong presumption that this plant has been planted by the heavenly Father? Paul declared that "the foolishness of God is wiser than men, and the weakness of God stronger than men," and the Christianity he preached furnished a striking illustration of the truth he uttered. He also declared, "We preach Christ crucified, unto Jews a stumbling-block, unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24).

To the Jews the cross was a horror, and to the Gentiles the resurrection was a matter of ridicule, and yet these repulsive doctrines became, in the wisdom of God, the transforming power that has revolutionized the world. When we consider the despised doctrines that were preached, and the insignificant instrumentalities laid hold upon in the divine wisdom for the promotion of the kingdom, and then on the other side take into account the stupendous powers arrayed against this new faith, we feel that the unequal contest must result in its speedy and utter overthrow.

1. In enumerating some of the forces arrayed against Christianity, Judaism at once arrests our attention.* The apostle John declared of Christ that

* The "Witness of History to Christ," by Farrar, elaborates this and the following points very fully.

"He came unto his own, and they that were his own received him not." This is one of the strange, sad things connected with the advent of our Lord. When we consider the minute specifications of the Hebrew prophets concerning the incidents of the Christ life, his character, his offices and his kingdom, and see how completely these specifications were met, we fail to see how Christ's own people could have failed to identify him, whatever might have been true of the Gentiles, who were unfamiliar with the Jewish scriptures; but, alas, the wonderful picture, drawn of him by Hebrew prophets, to which Christ so fully corresponded, was not recognized, owing to the blindness of prejudice. Christ met a determined foe in Judaism; indeed, one of his bitterest and most uncompromising enemies, and even after the kingdom was established this foe crept into the church and constituted a perpetual menace to its peace and prosperity. Judaism without, and Judaizing teachers in the church, have bitterly opposed Christianity from the beginning down to the present time; but with what result? It may have retarded the progress of the kingdom to some extent—any opposing force might do that much—but it has never been able to arrest its progress. Steadily the kingdom has advanced, notwithstanding the opposition of those who ought to have been its staunchest advocates and supporters. While, as a whole, Judaism has been against Christianity, multitudes of Jews have been led to accept Christ as their true Messiah. His victories have been extending and widening among his own people. God grant that the day may not be distant when the prophecy of Paul will be realized, "And so all Israel shall be saved."

2. But strong and bitter and persistent as the opposition of Judaism has been, yet in paganism Christianity encountered even a stronger foe. The gods of Olymphus have not consented to give up the struggle without a fierce contest. During the early centuries of the Christian era, paganism manifested its hatred by every form of bitter persecution that diabolical cunning and cruelty could invent. We stand aghast at the persecution of the Christians under the reign of Nero, whose very name has become a synonym of wickedness and cruelty in their most hideous forms. The very purity that was witnessed in the lives of Christians was an offense against paganism of the most unpardonable kind, and this is one of the most amazing spectacles that Christianity presents. In the face of death she condemned in scathing terms the practices of heathen temples, the games of the amphitheater, where human beings were sacrificed by the thousand for the delectation of the crowd. She lifted up her voice against the corrupt practices of heathen worship, and ceased not to cry out against the great national sins which were eating the very vitals out of the Roman Empire, yet, incredible as it may seem, Christianity gradually triumphed over the combined forces of paganism, and at last seated a Christian emperor upon the throne of the Cæsars. A Julian, the last of pagan emperors, was compelled to exclaim, "O Gallilean, thou hast conquered." As Canon Farrar shows, paganism presented three forms of resistance. It tried an eclectic religion, bringing what it supposed was the best from Egypt and Phrygia. This was denominated neo-paganism, but as a rival religion it went down before the religion of the Naz-

arene. In the second place, she laid philosophy under tribute, and argument and eloquence were called into play. False gospels and false miracles were invented, and everything possible was done to match Christianity on its own ground. Sarcasm and invective from skillful tongues were poured out against the hated religion, but all in vain. Christianity met its opponent at every point and conquered. Last of all, paganism fell back upon brute force; rows of burning Christians were used as torches to light the gardens of Nero; the great men of the church, its very pillars of strength and power, were put to death under legal sanctions. For centuries the battle waged, but without avail to paganism. It went down in the struggle, showing that those who fight against God, fight a losing battle.

3. The next enemy that Christianity had to encounter grew up within the church. Triumphant without, she had yet to meet a terrible foe within in the shape of heresies or false doctrines. Sects and schisms in various forms were promulgated by mistaken or ambitious leaders. Trivial, unconsequential points of doctrine were magnified to the disruption of the church. Mountains grew out of molehills, but through it all Christianity came out triumphant; while many apostatized, or were deceived and misled, yet the masses remained true to the doctrines and precepts of the Master. One by one the heresies were eradicated, and the factions overcome, and the victory over internal enemies was no less complete than that over the external foes mentioned.

4. Now arose another great outward enemy. When the hordes of barbarians swept down over the Roman Empire, threatening its destruction, it would

seem that Christianity must share the fate of political Rome, but when the conflict was over it was seen that Christianity had outridden the storm. Her doctrines of peace and good will had softened the hearts of her fierce adversaries, and she had conquered the very foe that had been too powerful for the mistress of the world. Northward Christianity spread, levying its tribute of redeemed souls from the tribes of Germany, and even from the inhabitants of far-away Britain.

5. Another great danger at this time arose. A great power began to develop, religious and secular in its nature, mingling the great Bible doctrines with sensual doctrines that appeal to the lower nature of man. Its career of conquest was marked not by argument, not by the peaceful means that Christianity employed, but by the sword. But, like all other opposing powers, it has long since spent its force. The doctrines and life that characterized Christianity stand in such marked contrast with the sensualism of Islam, that the former has become the religion of civilization, intelligence and progress, while the latter is confined to barbarous or semi-civilized races. Slow decay has settled upon the nations dominated by Mohammedanism, while the nations over which Christ wields the scepter constitute the vanguard of progress among the nations of the earth.

6. Modern heathenism has shown itself utterly unable to resist Christianity. Hopeless as the struggle might seem to be, the indications are that Christianity is destined to achieve a complete victory. Its missionaries have set up its standards among all nations of the earth, even among the degraded tribes of the islands of the sea. Everywhere Christianity

speaks with the voice of authority. Men of every condition are receptive to its message. Its fruits are witnessed on every hand, and it is only a question of time until Christ shall reign "from sea to sea and from the river to the ends of the earth."

7. The seventh enemy is modern infidelity, both within and without the church. Without stands the infidelity of Hume, Voltaire, Tom Paine and Ingersoll. Its arguments are familiar, and they have been triumphantly answered a thousand times. No new arguments have been advanced within a century. There has been rehashing of the old infidel tirades with which some of the shallow and unthinking have been carried away, but the victory over this enemy has been won. From this source Christianity has nothing more to fear. Destructive criticism is, however, a more dangerous foe. The attacks of the destructive school of critics upon the Bible have not been few or unskillful. These opponents have succeeded in destroying the faith of some and emasculating the faith of others, so as to make them perfectly worthless in the kingdom of God, and unfortunately a few so-called Christian critics have imagined that they can embrace the doctrines of the destructive school, in somewhat modified forms, without the surrender of Christian faith, but their influence has in every case been destructive.

We believe, however, that the battle against this partially internal foe has been practically won. Such conservative scholars as Green, Bissell, Anderson, McGarvey and others have triumphantly answered every position of the destructive school, and until their arguments are successfully met, there is really no need for further debate. A few years ago the

situation looked much more serious than it does at the present time. The indications are that this hostile movement, for it certainly is hostile, whether the intention is so or not, has been checked. Many of those who were disturbed in their faith are swinging back again to safe, conservative ground, and thus, it seems, this last, and in some respects most insidious, attack upon Christianity, has spent its force. What the next enemy will be we may not be able to foresee; possibly mammonism is its name, for this is certainly a foe of Christianity and one of the most characteristic features of our present-day civilization. But, thank God, there is an ever-increasing host who are setting their faces against this influence, so destructive to Christian principle, and in view of the victories already won we may confidently predict that Christianity will triumph over all her present and future foes, and wield the scepter over a redeemed world.

8. The last opposing force with which Christianity has had to contend, consists of the sectarianism which has divided the church and hindered its progress more than all other forces combined; although, paradoxical as it may seem, the progress of the church has been very largely accomplished through the various sectarian organizations into which Christianity has been divided. But the progress has been so slow as compared with what it might have been, and would have been had the church been united, that sectarianism may be denominated as a foe of the Church of Christ. Our own observation shows us that the sectarianism of the religious world is its greatest weakness. If Christianity presented a united front against its enemies, the final victory of Christ

could not be long delayed. However, the indications at the present time are that the bitterness of sectism is gradually passing away and the spirit of fraternity and brotherhood is rapidly gaining among the religious bodies of the day. When the union for which Christ prayed shall have become accomplished, then the blessed consummation of a redeemed world will not be far away. God speed the day.

II. The benefits and blessings that Christ has conferred.*

Under this head very little more than a summary is needed, since many of the points have been previously elaborated.

1. We will first recount the political results that the Church of Christ has achieved.

(1) The universal slavery that cursed the world when Christ came has well-nigh disappeared. It is impossible for this institution to exist where Christian principles are allowed to work out their legitimate fruits.

(2) Liberty is rapidly becoming the heritage of men. The problem of popular government is becoming successfully worked out in the United States and republican forms of government are being established in other countries, and even under monarchial forms of government the rights of the people are being safeguarded by charter and constitution.

(3) The sentiment for universal peace throughout the world is rapidly growing. The mutual rights of nations are becoming quite generally recognized, and the indications are that war will soon be abolished by the mutual consent of nations, and general disarmament will ensue.

*See Chapter XIII.

2. The effect of Christianity on mental culture is one of its most obvious fruits. In those nations where Christianity has taken on its largest forms, and in which its best development has been secured, the highest intellectual culture is witnessed. In these nations literature flourishes most, the trades and professions of men are most effectively practiced, and the highest degree of intelligence is maintained. A greater stimulus is given to invention, and a more rapid advance in the arts and sciences is manifested in Christian lands. The idea of popular education originated, and flourishes best, in Christian lands. All intellectual pursuits have taken on their highest and best forms under the stimulating effects of Christianity. In short, Christianity has been the parent of material and intellectual progress.

Those lands to which Christianity has not gone have remained on a standstill for centuries, or have retrograded, which shows that they lack the regenerating and stimulating influences that Christian nations enjoy.

3. The effect of Christianity upon the general moral life of nations is also very noticeable.

(1) The fearful ravages of intemperance, which has been the curse of northern nations in particular, are being materially reduced through prohibitory law and by means of scientific instruction as to the destructive effects of alcoholic drinks, and this educational process has been fostered and propagated largely through Christian organizations.

(2) The standards of personal purity are becoming very much elevated. Habits and customs that were once very common are now shocking to the general moral sense of the people.

(3) Gambling in all of its forms is becoming obnoxious to the best people everywhere.

(4) The social evil is being put under ban as never before, and equal standards of virtue are being demanded of both sexes.

4. The reasons for the effect of Christianity on the general progress of the race are manifest. That Christianity has been a great stimulus to the progress of mankind, can not be doubted by every one who will give the matter thoughtful consideration. Several things contribute to this end.

(1) Christianity inspires hope, and hope is a potent factor in human progress. Without hope there is no advance, but to the hopeful all things are possible. The hope of Christianity pertains not simply to the world to come, but very largely to the life that now is, and consequently it becomes the very mainspring in human achievement.

(2) With Christianity the golden age lies before, and in this it presents a striking contrast to the dominant thought of the world into which Christ was born, upon which had settled down gloom, despondency and despair. With that world the highest and best things lay in the past, and nothing better than that which had been was dreamed of. There was no large expectation for the future of the race. This despair and gloom, which is revealed in the writings of sages and poets, was fatal to human progress.

(3) The high ideals of manhood, growing out of the inherent greatness and high origin of man, can but result in lifting man up to higher and higher planes of character and of consequent power and achievement.

5. The social effects of Christianity are of the most blessed character.

(1) Woman has been lifted up from a condition of slavery and social degradation to be the very peer of men. Gradually the shackles that have hitherto hindered her progress have been removed. Little by little, under the beneficent effects of Christianity, she has come into the position that God designed her to occupy. She is the queen of the home, the real companion of her husband and the guardian of her children. In the church she is coming to occupy a large place. In the social circles she is the saving, sanctifying power, and even in business and professional life she is showing her God-given powers and abilities by efficient service. The elevation of woman has been the transforming power in the social life of the world, and this is to be credited to Christianity, because in Christ Jesus there is neither male nor female, but all are one.

(2) The Christian home has become the unit of national life in all advanced civilizations. The nation is composed of homes in which father, mother, brothers and sisters dwell in love and unity, and with mutual support and helpfulness. The home under Christian influence is a unique institution and the very type of heaven itself. Polygamy and concubinage are rapidly disappearing under the beneficent effect of the religion of Christ.

(3) The neighborliness which exists in all Christian communities is the direct fruit of Christian life. When Christ taught that our neighbor is the one who needed our help, he stated a principle that has had much to do in forming and molding the social life of the Christian world.

6. This summary would be incomplete without notice of the eleemosynary effect of Christianity.

(1) The bloody shows of the Roman amphitheater have long since disappeared in truly Christian lands. It is impossible for people saturated with Christian sentiment to gloat and glory in human torture and misery. Christ has abolished all such mandishonoring spectacles.

(2) The custom of infanticide, so prevalent among the ancient Romans, meets with the severest condemnation in all Christian lands. The destruction of female children in particular prevailed to an alarming extent when Christ was born into the world, and deformed children of both sexes were ruthlessly destroyed. All this is being changed under the beneficent influences of the religion of Christ.

(3) Hospitals, homes for the friendless, asylums for the unfortunate spring up as if by magic, in Christian lands. Instead of destroying the unfortunate, Christian nations hold everything sacred in the form of humanity and provide for the needy at public expense, which is supplemented largely by Christian benevolences in all Christian countries.

(4) The Red Cross movement, and similar institutions, have done much to relieve human suffering in times of war, and wherever great calamities fall upon the people.

(5) Even prison reform has become a movement of no small importance. Those who have called down upon themselves, through their crimes, the condemnation of the law are not forgotten, but everything possible is done to reform and restore

them to the society from which they have been cast out.

(6) Ample provision is being made to provide for those unfortunate ones who have gone down in the unequal struggle of life and are no longer able to provide for themselves necessary physical comforts.

In short, Christian people are saying everywhere nothing that pertains to humanity, or its needs, is a matter of indifference to us.

This brief and imperfect summary will at least afford a glimpse of the wonderful achievements of Christ. If we adopt the motto, "Let him be King who can do the most for men," then Christ occupies the throne without a single rival. He stands pre-eminent as the servant of mankind, thus receiving the priority by the very principle that he himself laid down to govern his followers. Men may dispute the claims of Christ on philosophic grounds, but on practical grounds, there is no room for debate. Christ stands alone, towering above all others like the mountain above the plain.

As long as practical results of the most beneficent kind shall claim the chief place in the esteem and approval of man, so long Christ will hold the chief place in the love of mankind. Before this Jesus we may bow down in reverence and adoration and say, "Thou art the Son of the living God; reign thou over us as our King and Redeemer."

THE END.

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